THE CLERGYMAN's COMPANION IN Visiting *the* Sick.

BEING

A COLLECTION of the following Particulars for that purpose,

VIZ.

I. The Manner of Visiting the Sick; extracted chiefly from Bishop *Taylor*.

II. The Order for Visitation of the Sick, out of the Common-Prayer-Book.

III. The Communion of the Sick.

IV. Some other Prayers and Forms, with a very great Variety of Occasional Prayers for the Sick: Collected for the most part, from the Devotional Writings of some of the most eminent Divines of the Church of *England*.

To which are annex'd,

The Offices of Publick and Private Baptism.

The Third Edition, Improv'd and Corrected.

Is any Sick among you? Let him call for the Elders of the Church, and let them pray over him, St. James 5. 14.

LONDON:

Printed for *J. Churchill* at the Black *Swan* in *Pater-Noster-Row*, and *J. Round* at *Seneca's* Head in *Exchange-Alley*. 1716.

BRITISH MUSEUM
HONI SOIT QUI MAL Y PENSE

To his GRACE,

The most Reverend Father in God,

THOMAS,

Lord ARCH-BISHOP of

CANTERBURY;

Primate of all England, *and Metropolitan*, &c.

May it please Your Grace,

THAT especial Regard which is due to *Your Grace*, as *Head* of the *Sacred Order* to whom my *Labours* are here submitted; and that

truly *Apoſtolical Example* of the Firſt Chriſtian *Piety and Charity* which *Your Grace* has ſo long ſet in the *higheſt Station* of the *Church*, are the Motives, which at firſt, embolden'd me to inſcribe theſe Papers to Your *Grace's Name.*

Longer Time, and *maturer Thinking*, have ſhew'd me how *imperfect* they were; and I could not with any Senſe of *Duty*, or *Manners*, beſpeak the *Candor* of my *Brethren*, upon *that Account*, and not, at the ſame Time, ask Pardon of that *moſt Reverend Primate*, under whoſe *Protection* I had placed *this little Work*, which *needs* ſo much *Apology.*

Much Apology, I mean, in behalf of the Compiler, but not, as I humbly conceive, for the *Uſefulneſs* of the *Deſign*, nor for the *Materials* out of which *this Piece* is chiefly *compos'd.*

There

The Dedication.

There is no *Care* more *deeply Incumbent* upon Us, than to deal *faithfully* and *charitably* with Souls which are upon the *Wing* for *Eternity*. And as it requires the *utmoſt Chriſtian Skill* to make the ſick Man depart, not in *Phantaſtick*, but in *ſolid Peace*; not in *vain*, but in *ſure and certain Hope*; ſo I have taken care to furniſh *Materials* for this *Good Work*, either out of the *Liturgy*, or *unexceptionable Fathers* or *Writers* of our *moſt Excellent Church*.

I have now ſet my *laſt Hand* to theſe Papers, being *call'd* upon for a *Third Edition* of them. I beg leave ſtill to lay them under the *Protection* of *Your Graces Patronage*, beſeeching *Your Grace* to pardon the Dedicator's *Preſumption*, for the ſake of *that Good* at which he aims; and pray-

ing, that *God* would *Crown Your Grace* with all *Temporal* and *Eternal Bleſſings.*

I am,

May it pleaſe Your Grace,

Your Graces moſt obedient Son,

and moſt humble Servant.

J. W.

THE PREFACE.

CONſidering *the* Care *and* Exactneſs, *which is requiſite in a Work of this Nature, to recommend it to the Acceptance of ſo* judicious *and* venerable *a Body, as the* Clergy *of the* Church *of* England; *I can't but think my ſelf obliged continually to* Apologize, *both for my* Inequality *to ſuch an* Undertaking, *and my too haſty ſending* this *Abroad at firſt into the* World.

The want of it in my own private Viſitings *of the* Sick, *and a long Expectation of* ſomething *of this* kind *from an* abler Hand, *with a deſire* (*ſince* this *is* ſtill *wanting*) *of becoming* ſerviceable *to ſome others, as well as my ſelf, is the only* Plea *I have to make*; *and having once* ſet my Hand to the Plough, *I can only look back upon the* Paſt, *by amending the* Preſent; *which I have endeavour'd to* do *in this* Third Impreſſion, *ſo as to leave no great room, I hope, for* Alterations *or* Amendments *for the* Future.

The Lawfulneſs *of ſuch a* Work (*were it duly perform'd*) *I preſume may be* juſtified *by the* Sixty Seventh Canon *of our* Church; *and the* Reaſonableneſs *of it, from the many Attempts of* Great Men *both in* Publick *and* Private Stations, *this way; ſo that I think it needleſs to repeat what hath been ſaid in a* former Preface *upon* this Point. *And ſince* Brevity *with* Fulneſs *is what I have ſtudied all along, I ſhall only take Notice of theſe few Things more in behalf of my* Labour, *and ſubmit it to the* Judgment *and* Candor *of* thoſe *into whoſe Hands it ſhall fall.*

1. With reſpect to the Manner of Viſiting the Sick. *As the* Plan *is originally* Biſhop Taylor's, *and the Matter of it ſo* beneficial *to the Soul's of Men, in their greateſt Exigence, I am in hopes the* Authority *of the* Perſon, *and the* Piety *of the* Deſign, *together with its* Agreeableneſs *with the reſt of the Work, will be ſufficient* Excuſe *for my placing it here; And I hope too, as I have all along preſerv'd the Mind of the* Author, *the Liberties I have taken of* altering, adding, *and* rejecting, *to render the whole more ſuitable to my* Deſign, *will not be thought* unwarrantable *or* improper.

2. *Some other* Compoſures, *I know, of this kind extant for* viſiting *the* Sick, *might pertinently enough be added upon this Occaſion; ſuch as*

Dr.

Dr. Stern de Viſitatione Infirmorum; *Mr.* Kettlewell's Trial and Judgment of the Soul in Sickneſs, *&c. But for the aforeſaid Reaſon I chuſe rather to* point *to them, than ſwell the Book with too many* analogous Things.

2. With reſpect to the Prayers. *I have taken the beſt Care I could, to ſelect them from Perſons of the* Higheſt Authority *in the* Church: *But becauſe in ſo great a Variety of* Occaſional Prayers, *I could not meet with ev'ry Thing to my purpoſe in* Them, *I have been obliged ſometimes to make uſe of the* Compoſures *of private Perſons, and at others to venture upon* Compoſing *my ſelf; for which, I rely upon the Neceſſity of the Caſe to be my* Apology. *And as by this Means, the* Prayers *are very much encreas'd in Number, ſo they are put into a much* better Method *than formerly.*

If it be objected againſt thoſe Prayers *which follow the* publick Form *of* Viſitation, *that* no more ought to have been inſerted, than barely ſuch as are wanting in that.

I anſwer, that I ſhould readily have come into this Opinion, but that the ſame Perſon, being more than once *to be* viſited *in his* Illneſs, *and the* publick Office *being ſo very ſhort, I thought it would not be* unacceptable

to

to have ſome few other well-digeſted Prayers *at hand for a* Diſcretionary Uſe.

3. With reſpect to the Offices of Baptiſm. *The only Reaſon of my annexing them to what is ſo foreign to them, was, becauſe I conceiv'd (as they are put into ſo fair a Character) they might be* ſerviceable *to many in ſome* particular Caſes, *and of no* ill Conſequence, *as far as I could apprehend in* any; *for tho' it hath been objected, that this might open a Gap for too great a Liberty of baptizing in Private; yet I can't ſee how* Occaſion *can be* given, *or* taken *for it, from hence, any more than from their being in the* Communion Book: *The ſame* Obligation *which lays a* Reſtraint *upon us in* one place, muſt do it *alſo in* another; *and I preſume no* Clergyman *will take the* Liberty *of* baptizing privately, *but upon a* juſt Occaſion.

The Sixty Seventh Canon.

Miniſters to Viſit the Sick.

WHEN any Perſon is dangerouſly Sick in any Pariſh, the Miniſter or Curate having Knowledge thereof, ſhall reſort unto *him* or *her* (if the Diſeaſe be not known, or probably ſuſpected to be infectious) to inſtruct and comfort them in their Diſtreſs, according to the Order of the Communion, if he be no Preacher; or if he be a Preacher, then as he ſhall think moſt needful and convenient, *&c.*

THE

THE CONTENTS.

THE Manner of Viſiting the Sick, Page 1
The Order for Viſitation of the Sick out of the Common Prayer Book, 55
The Communion of the Sick, 65
Proper Collects that may be uſed with any of the Prayers for the Sick, 82
A general Prayer for the Acceptance of our Devotions for the Sick, 87
Particular Prayers for the Sick, 88
A Proteſtation of Faith; and alſo of Forgiveneſs, that may be repeated by the Sick after giving his Aſſent to the Creed, 101, 102

Occaſional Prayers for the Sick, viz.
For a Perſon in the beginning of his Sickneſs, 103
For a Bleſſing on the Means uſed for a ſick Perſon's Recovery, 105
For Spiritual Improvements by Sickneſs, 106
For a Perſon when there appeareth ſome hope of Recovery, 107

For a Perſon who is dangerouſly Ill, 108
For a Sick Perſon that wants Sleep, 109

The Contents:

A Prayer to be ſaid when the ſick Perſon grows Light-headed, 110
For a Perſon when Danger is apprehended by exceſſive Sleep, 112
For a Perſon lying Inſenſible on a Sick-Bed, 113

For a Perſon when Sickneſs continues long upon him, 115
For the Grace of Patience, and a ſuitable Behaviour in the ſick Perſon to Friends and Attendants, 117
For a ſick Penitent, 119
For a ſick Perſon who intends to receive the bleſſed Sacrament, 121

For a Perſon who hath been a notorious wicked Liver, 124
For one who is hardened and impenitent, 127

For a Woman in the Time of her Travel, 129
For one who cannot be delivered without Difficulty and Hazard, 131
For Grace and Aſſiſtance for a Woman under the Trials and Sorrows of Child-bed, 134

Prayers for a ſick Child, 137

For

For a Perſon who from a State of Health is ſuddenly taken with the Symptoms of Death, 139

For a ſick Perſon when there appeareth ſmall hope of Recovery, 142

For Preparation and Readineſs to die, 143

A Commendatory Prayer for a ſick Perſon at the point of Departure, 145

A Litany for a ſick Perſon at the time of Departure, 146

Forms of Recommending the Soul to God in her Departure from the Body, 150

A Conſolatory Form of Devotion, which may be uſed with the Friends or Relations of the deceaſed, 154

Occaſional Prayers and Devotions for the Sick and Calamitous in extraordinary Caſes, viz.

A Prayer for a ſick Perſon, whoſe Illneſs is chiefly brought upon him by ſome calamitous Diſaſter or Loſs; as of Eſtate, Relations, or Friends, &c. 160

For

For a Perſon that by any calamitous Diſaſter hath broken any of his Bones, or is very much bruiſed or hurt in his Body, 162
For a Perſon who lies under an Arreſt of Death by any ſuch like ſad Accident, 164

For a Perſon who is afflicted with grievous Pains of his Body, 166
For one who is troubled with acute Pains of the Gout, Stone, Cholick, or any other bodily Diſtempers, 168
For a Perſon who hath the Small-pox, or any ſuch like raging, infectious Diſeaſe, 170
For a Perſon in a Conſumption, or any lingring Diſtemper, 173

For a Perſon who is Lame in his Sickneſs, 175
For one that is Bed-rid, 177

For a Perſon troubled in Mind or Conſcience, 179
For one under deep Melancholy and Dejection of Spirit, 180
For one under Fears and Doubts as to the Goodneſs of his ſpiritual Condition; or that is under perplexing Thoughts and Scruples about his Duty, 182

The Contents.

For a Perſon who is hurried with wicked and blaſphemous Thoughts, 185
For a Perſon who is afflicted with a prophane Miſtruſt of Divine Truths and blaſphemous Thoughts, 188
For a Perſon under the dread of God's Wrath and everlaſting Damnation, 190

For a Perſon who is Lunatick, 191
For natural Fools or Madmen, 193

Proper Pſalms for a ſick Perſon at Sea, 195
A Prayer for a ſick Seaman, 198
For a ſick Soldier or Seaman, 201

For a Perſon condemned to die, 204

The Miniſtration of Publick Baptiſm of Infants, to be uſed in Churches, 209
The Miniſtration of Private Baptiſm of Children in Houſes, 221

ERRATA

PAGE 2, Line 18, for *Prayer* read *Prayers*. p. 5, l. 14. dele *ſo*. p. 17, l. 10, for *Hazards* r. *Hazard*: p. 28. l. 26, for *your* r. *their*. p. 140, l. 19. for *go* r. *goes*. p. 172, l. 18, dele *to himſelf*, after *yet*, and add it after, *O leave him not*. p. 198, l. 4. r. *offences*.

The

The Manner of Viſiting the Sick:

Or, the Aſſiſtance that is to be given to Sick and Dying Perſons by the Miniſtry of the Clergy.

SECT. I.

IN all the Days of our Spiritual Warfare, from our Baptiſm to our Burial, God hath appointed his Servants, the Miniſters of the Church, to ſupply the Neceſſities of the People, by Eccleſiaſtical Duties: And prudently to Guide, and carefully to Judge, concerning Souls committed to their Charge.

And therefore they who all their Lifetime derive Bleſſings from the Fountain of Grace, by the Chanels of Eccleſiaſtical Miniſtries, ought then more eſpecially to do it, in the Time of their Sickneſs, when their Needs are moſt Prevalent, according to that known Apoſtolical Injunction, *Is any Man ſick among you, let him ſend for the Elders of the Church, and let them pray over him*, &c.

The Sum of the Duties and Offices reſpectively implied in theſe Words, may be collected from the following Rules.

SECT. II.

Rules for the Manner of Viſiting the Sick.

1. LET the Miniſter be ſent to, not when the Sick is in the Agonies of Death, as it is uſual ſo to do, but before his Sickneſs encreaſes too much upon him: For when the Soul is confuſed and diſturbed by the Violence of the Diſtemper, and Death begins to ſtare the Man in the Face, there is little Reaſon to hope for any good Effect from the Spiritual Man's Viſitation. For how can any Regular Adminiſtration take Place, when the Man is all over in a Diſorder? How can he be called upon to confeſs his Sins, when his Tongue faulters, and his Memory fails him? How can he receive any Benefit by the Prayer, which are offered up for him, when he is not able to give Attention to them? Or how can he be comforted, upon any ſure Grounds of Reaſon or Religion, when his Reaſon is juſt expiring, and all his Notions of Religion together with it? Or, when

when the Man, perhaps, had never any real Sentiments of Religion before?

It is therefore a Matter of ſad Conſideration, That the Generality of the World look upon the Miniſter, in the Time of their Sickneſs, as the ſure Fore-runner of Death; and think his Office ſo much to relate to another World, that he is not to be treated with as long as there is any Hope of Living in this. Which is a fatal Miſtake that many Thouſands, 'tis to be fear'd, run themſelves into; who, neglecting to *ſet their Houſe in order*, in the Beginning of their Sickneſs, drive it off till the laſt: And then the Miniſter is ſent for in a Hurry; and he comes and ſays a few Prayers over the Sick, and ſoon after the Man dies, and God only knows what becomes of his Soul.

To prevent therefore ſo great a Hazard of miſcarrying, it is highly requiſite, the Miniſter be ſent for when the ſick Perſon is able to be converſed with and inſtructed, and can underſtand, or be taught to underſtand the Caſe of his Soul, and the Rules of his Conſcience, and all the ſeveral Bearings of Religion, with reſpect to God, his Neighbour, and Himſelf. For to prepare a Soul for its Change, is a Work of great Difficulty; and the Intercourſes of the Miniſter with the Sick, have ſo much Variety

in them, that they are not to be tranſacted at once. Sometimes there is need of ſpecial Remedies againſt Impatience, and the Fear of Death; not only to animate, but to make the Perſon deſirous and willing to dye. Sometimes it is requiſite to awaken the Conſcience by *the Terrors of the Lord:* to open, by degrees, all the Labyrinths of Sin, (thoſe innumerable Windings and Turnings which inſenſibly lead Men into Deſtruction) which the habitual Senſualiſt can never be able to diſcover, unleſs directed by the particular Grace of God, and the Aſſiſtance of a faithful and Judicious Guide. Sometimes there is need of the Balm of Comfort, to pour in *Oyl and Wine* (with the good *Samaritan*) into the bleeding Wound, by repreſenting the tender Mercies of God, and the Love of his Son Jeſus Chriſt to Mankind: And at other times it will be neceſſary to *reprove, rebuke, and exhort, with all Long-ſuffering and Doctrine:* So that a Clergy-man's Duty, in the Viſitation of the Sick, is not over at once; but at one time he muſt pray; at another time he muſt aſſiſt, adviſe and direct; at another, he muſt open to him the Nature of Repentance, and exhort Him to a Confeſſion of his Sins, both to God and Man, in all thoſe Caſes, which require it; and

at

at another Time, he muſt give him Abſolution, and the Sacrament of the Body and Blood of our Lord.

And indeed he that ought to watch all the Periods of his Life, in the Days of his Health, leſt he ſhould be ſurprized and overcome, had need be watched when he is ſick, and aſſiſted and called upon, and reminded of the ſeveral Parts of his Duty in every inſtant of his Temptation.

The Want of this makes the Viſitations of the Clergy fruitleſs, becauſe they are not ſuffer'd to imprint thoſe proper Effects upon the Sick, which are ſo needful in ſo important a Miniſtration.

2. When the Miniſter is come, let him diſcourſe concerning the Cauſes of Sickneſs, and by a general Argument move him to a Conſideration of his Condition. Let him call upon him firſt in general Terms, to *ſet his Houſe in order*, to *trim and adorn his Lamp*, and *to prepare himſelf for another World*; and then let him perform the cuſtomary Duties of Prayer, and afterwards deſcend to all other Particulars, as Occaſion ſhall offer, and Circumſtances require.

3. According to the Condition of the Man, and the Nature of his Sickneſs, every Act of the Viſitation is to be proportioned.

tioned. If his Condition be full of Pain and Infirmity, the Exhortation ought to be ſhorter, and the Miniſter more *inſtant in Prayer:* And the little Service the ſick Man can do for himſelf, ſhould be ſupplied by the charitable Care of his Guide, who is in ſuch a Caſe to ſpeak more to God for him than to Talk to Him: For the *Prayer of the Righteous*, when it is *fervent*, hath a Promiſe to *prevail much in the behalf of the ſick* Perſon: But Exhortations muſt prevail by their own proper Weight, and not by the Paſſion of the Speaker, and therefore ſhould be offer'd when the Sick is able to receive Them. And even in this Aſſiſtance of Prayer, if the ſick Man joins with the Miniſter, the Prayers ſhould be ſhort, frequent, fervent, and Ejaculatory, apt rather to comply with his weak Condition, than weariſome to his Spirits, in tedious and long Offices. But in caſe it appears he hath ſufficient Strength to go along with the Miniſter, he is then more at Liberty to offer up longer Petitions for him.

After the Miniſter hath made this Preparatory Entrance, to this Work, of much Time and Deliberation, he may deſcend to the Particulars of his Duty in the following Method.

SECT.

SECT. III.

Of Inſtructing the ſick Man in the Nature of Repentance, and Confeſſion of his Sins.

THE Firſt Duty to be rightly ſtated to the Sick Man, is that of Repentance, in which the Miniſters cannot be more ſerviceable to him, than by laying before him a regular Scheme of it, and exhorting him, at the ſame time, to a Free and Ingenuous Declaration of the State of his Soul. For unleſs They know the Manner of his Life, and the ſeveral Kinds and Degrees of thoſe Sins which require his Penitential Sorrow, or Reſtitution, either they can do nothing at all, or nothing of Advantage and Certainty. Wherefore the Miniſter may move him to this, in the following Manner.

Arguments and Exhortations to move the ſick Man to Repentance, and Confeſſion of his Sins.

1. That Repentance is a Duty indiſpenſably neceſſary to Salvation. * That to this End, all the Preachings and Endeavours of the Prophets and Apoſtles are di-

rected. * That our Saviour *came down from Heaven* on purpoſe *to call Sinners to Repentance.* * That as it is a neceſſary, ſo it is a very great Duty, conſiſting in general of *a Change of Mind*, and *a Change of Life.* * That upon that Account, it is called in Scripture, *a State of Regeneration, or new Birth*; a *Converſion from Sin to God*; a *Being renewed in the Spirit of our Minds*; a *putting off the old Man, which is corrupt according to the deceitful Luſts of the Fleſh*, and a *putting on the new Man, which is created in Righteouſneſs and true Holineſs.* * That ſo great a Change as this is not to be effected at once, and never but with the utmoſt Difficulty and Self-denial. * That therefore, in order to a true Repentance, there muſt be, Firſt, A ſorrowful Senſe of our Sins. 2. An humble Confeſſion of them. 3. An unfeigned Abhorrence and Forſaking of them, and Turning to the Lord our God with all our Hearts. 4. A patient Continuance in Well-doing to the End of our Lives.

Matt. ix. 13.

Theſe are the Conſtituent and Eſſential Parts of a true Repentance; which may ſeverally be diſplayed from the following Motives of Reaſon and Scripture, as Opportunity ſhall ſerve, and the Sick Man's Condition permit.

The

The firſt Part of a true Repentance is a ſorrowful Senſe of our Sins, which is therefore called Contrition, and naturally produceth this good Effect, as we may learn from St. *Paul*, (2 *Cor.* 7. 10.) where he tells us, that *godly Sorrow worketh Repentance.* Without it, to be ſure, there can be no ſuch Thing. For how can a Man repent of that which he is not ſorry for? Or how can any one ſincerely ask Pardon and Forgiveneſs, for what he is not concern'd or troubled about?

Contrition then is the firſt Part of a true Repentance, the Neceſſity whereof may be ſeen from the grievous and abominable Aggravations of Sin; as, 1. That it made ſo wide a Separation betwixt God and Man, that nothing but the Blood of his only begotten Son could ſuffice to atone for its intolerable Guilt. 2. That it carries along with it the baſeſt Ingratitude, as being done againſt our heavenly Father, *in whom we live and move and have our Being.* 3. That the Conſequence of it is nothing leſs than eternal Ruin, in that *the Wrath of God is revealed againſt all impenitent Sinners*, and *the Wages of Sin is Death*, not only Temporal but Eternal.

From theſe, and the like Conſiderations, the Penitent may further learn, that Contrition

trition is a puniſhing Duty: That it does not conſiſt in a little trivial Concern, a ſuperficial Sigh, or a Tear, or a Calling our ſelves Sinners, *&c.* but in a real ingenuous pungent and afflicting Sorrow. For can that which caſt our Parents out of Paradice at firſt; that brought down the Son of God from Heaven, and put him to ſuch a cruel and ſhameful Death, be now done away by a ſingle Tear or a Groan? Can ſo baſe a Piece of Ingratitude, as rebelling againſt the Lord of Glory, who gives us all we have, be ſuppos'd to be pardon'd by a ſlender Submiſſion? Or can that which deſerves the Torments of Hell be ſufficiently aton'd for by a little Indignation, and ſuperficial Remorſe?

True Repentance therefore is ever accompanied with a deep and afflicting Sorrow; a Sorrow that will break the Heart in Pieces, and make us ſo irreconcilable to Sin, as that we ſhall chuſe rather to Die than to Live in it. For ſo the bittereſt Accents of Grief are all along aſcrib'd to a true Repentance in Scripture; ſuch as a *Weeping ſorely*, or *bitterly*, a *Weeping Day and Night*, a *Repenting in Duſt and Aſhes*, a *putting on Sackcloth, Faſting and Praying*, *&c.* Thus holy *David*; *I am troubled, I am bowed down greatly, I go Mourning all the Day long, and*

that

that by reaſon of mine Iniquities, which are gone over my Head, and as an heavy Burthen, are too heavy for me to bear, Pſal. 38. 4, 6. Thus *Ephraim* could ſay, *After that I was inſtructed, I ſmote upon my Thigh: I was aſhamed, yea, even confounded, becauſe I did bear the Reproach of my Youth*, Jer. 31. 19.

And this is the proper Satisfaction for Sin which God expects, and hath promis'd to accept, as *Pſal.* 51. 17. *The Sacrifices of God are a broken Spirit: A broken and a contrite Heart, O God, thou wilt not deſpiſe.*

2. The next Thing requiſite in a true Repentance, is Confeſſion of Sins, which naturally follows the other; for if a Man be ſo deeply affected with Sorrow for his Sins, he'll be glad to be rid of them, as ſoon as he can, and the Way for this, is humbly to confeſs them to God, who hath promiſed to forgive us if we do. *I ſaid I will confeſs my Sins unto the Lord*, ſaith the Pſalmiſt, *and ſo thou forgaveſt the Wickedneſs of my Sin*, Pſal. 32. 6. So *Prov.* 28. 13. and 1 *John* 1. 9. *If we confeſs our Sins, God is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs.* So the returning Prodigal went to his Father with an humble Confeſſion of his Baſeneſs, and was receiv'd into Favour again, *Luke* 15. 18, 19.

And

And becauſe the Number of our Sins, are like the Hairs of our Head, or the Sand of the Sea, and almoſt as various too in their Kinds as their Numbers; Confeſſion muſt needs be a very extenſive Duty, and require the ſtricteſt Care and Examination of our ſelves. For *who can tell how oft he offendeth?* ſaith *David*, *O cleanſe thou me from my ſecret Faults!*

The Penitent, therefore, ſhould be reminded, that his Confeſſion be as minute and particular as it can; ſince the more particular the Confeſſion is, to be ſure the more ſincere and ſafe the Repentance.

And not only to God, but to Man likewiſe, in ſeveral Inſtances, is our Confeſſion due: For ſo we are expreſly commanded by St. *James*, *to confeſs our Faults one to another*, Ch. 5. 16. And both *Jews* and *Chriſtians* we find, began their Repentance with this. Thus when *Jeruſalem*, and all *Judea*, and all the Region round about *Jordan*, were converted by the Preaching of *John* the Baptiſt, the Text ſays, *They went out to him and were baptized of him in* Jordan, *confeſſing their Sins*, Mat. 3. 5, 6. So the *Greeks* and *Jews* of *Epheſus*, that were Converted to Chriſtianity by the Preaching of St. *Paul*, made their Entrance into it, *by Confeſſion of their Sins, and Declaration of their Deeds*, Acts 19. 18.

And

And this is the beſt Teſt that any one can give of his Humility, Sincerity, and Converſion, when he thus judges and condemns himſelf, and *gives Glory to God*, as 'tis particularly ſo called in the Caſe of *Achan*. By Confeſſing our Sins in this Manner, we effectually kill the Root of Pride, and acknowledge the Juſtice of God, in puniſhing us: And by ſuch an Act of Judging our ſelves here, we prevent the more angry Judgment of God hereafter; for *if we would judge our ſelves*, as St. *Paul* ſays, 1 Cor. 11. 31. *we ſhould not be judged of the Lord.*

The Penitent therefore ſhould be inſtructed, that all Sins which require particular Acts of Reſtitution, ought to be confeſs'd to the injur'd Party, and Satisfaction made. * That in caſe of great Inconveniencies (where no real Benefit can accrue to God or Man by it) or in impoſſible Caſes of doing it, (as by the Death or Abſence of the Party, *&c.*) the Confeſſion and Satisfaction is then to be made in the moſt prudential Manner, and to the moſt proper Perſon. * That the moſt proper Perſon for Confeſſion of Sins in this, and all other Caſes which require it, is (generally ſpeaking) the Miniſter, from whom the Penitent is to receive the Benefit of Abſolution, and the Sacrament of the Body and Blood of

our

our Lord. * That all Sins which are of a flagrant Nature, and ſuch as are a Burden to the Conſcience, ſhould in all Reaſon, as well as Religion, be confeſſed to him; ſince as he is Phyſician of Souls, he cannot tell how to adminiſter ſo effectually to their Neceſſities, if the Caſe be not open'd to Him *(a)*.

For a further Motive therefore to this ſo neceſſary a Duty, the Penitent ſhould be made ſenſible of the high Privileges and Authority of the Miniſterial Office. * That God hath made his Miniſters the Publiſhers and Diſpenſers of his Pardon for Sins, by the Commiſſion of the Sacramental Seals of the Goſpel to them, and by the Power of Abſolution confer'd upon their Order. * That to this Purpoſe they are called *Miniſters of Reconciliation*, and are commanded to *reſtore ſuch as are overtaken in a Fault*, and for that End they come to offer their Miniſtry, to reconcile them to God, provided they may have a true and thoro'

(a) Si tacuerit qui percuſſus eſt, & non egerit pœnitentiam nec vulnus ſuum Fratri & Magiſtro voluerit confiteri; Magiſter qui linguam habet ad curandum, facilè ei prodeſſe non poterit. Si enim erubeſcat ægrotus vulnus medico confiteri quod ignorat, medicina non curat. *S. Hieron. ad cap.* 10. *Eccleſ.*

Know-

Knowledge of the State of their Caſe. * That in all this, though there is no Compulſion upon the Penitent, yet if *he hide his Sins, he ſhall not be directed*, (as the Wiſe Man ſays) but e're long he muſt appear before the great Judge of Men and Angels: And his Spirit will then be infinitely more amazed and confounded, to be ſeen among the Angels of Light, with the Works of Darkneſs upon him, than it would be if he ingenuouſly confeſs'd himſelf to God, in the Preſence of him whom God had ſent to heal him. * That there can be no good Argument againſt doing of this, but what is deriv'd from Fleſh and Blood, from Sins and Infirmities, to all which Confeſſion is a direct Enemy, and therefore ſhould be more readily embraced by every ſincere repenting Sinner, *&c.* (*b*)

3. A third Thing requiſite in a true Repentance, is an unfeigned Abhorrence and Forſaking of Sin, and Turning to the Lord our God with all our Hearts.

Thus St. *Paul* expreſly *charges* thoſe, whom by Viſion he was ſent to convert, to ‖ change their Mind, and *turn to God, and do Works meet for Repentance*, Acts 26. 20.

‖ ἀπήγγελλον μετανοεῖν.

(*b*) Vid. *Biſhop* Taylor's *Holy Dying*, *p.* 192.

And

And a little before he ſays, he was ſent *to open their Eyes, and to turn them from Darkneſs to Light, and from the Power of Satan unto God, that they might receive Forgiveneſs of Sins*, Ver. 18. To this Purpoſe, we are every where commanded to *eſchew Evil, and do Good*; *and to hate even the Garment that is ſpotted with the Fleſh*, &c.

The Penitent therefore muſt be taught, not only to *Confeſs* and be *Sorry* for his Sins, but likewiſe to *Forſake* them. For 'tis not he that barely *confeſſeth*, but *he that confeſſeth and forſaketh his Sins ſhall have Mercy*, Prov. 28. 13. And this Forſaking muſt not be only for the preſent; as long as his Sickneſs continues upon him, or for a Week, a Month or a Year, but for his whole Life, be it never ſo long protracted, which is the,

4. Laſt Thing requiſite in a true Repentance, *viz. a patient Continuance in well-doing to the End of our Lives.* For as the Holy Jeſus aſſures us, that *he that holds out to the End ſhall be ſaved*: So does the Spirit of God profeſs, that *if any Man draw back, his Soul ſhall have no Pleaſure in him*, Heb. 11. 38. Hence we are ſaid to *be Partakers of Chriſt, if we hold the Beginning of our Confidence ſtedfaſt to the End*, Heb. 3. 14. but not elſe: For 'tis to *him only that overcometh*,

and

and keepeth his Works to the End, that our Saviour hath promis'd to reward, *Rev.* 2. 26. Hence our Religion is ſaid to be a continual Warfare, and we muſt be conſtantly *preſſing forward toward the Mark of our High Calling*, with the Apoſtle, *leſt* we *fail of the Prize.*

And this is it, which makes a Death-bed Repentance ſo juſtly reckoned by all Divines, to be very full of Hazards; ſuch as none who defer it till then, can depend upon, with any real Security. For let a Man be never ſo ſeemingly penitent in the day of his Viſitation, yet none but God can tell whether it be ſincere or not; ſince nothing is more common than for thoſe who expreſſed the greateſt Signs of a laſting Repentance, upon a ſick Bed, to forget all their Vows and Promiſes of Amendment, as ſoon as God had remov'd the Judgment, and reſtor'd them to their former Health. *It happen'd to them according to the true Proverb*, as St. *Peter* ſays, *The Dog is turned to his own Vomit again, and the Sow that was waſhed to her wallowing in the Mire*, 2 Pet. 2. 22.

The ſick Penitent, therefore, ſhould be often reminded of this; * That nothing will be look'd upon as true Repentance, but what proceeds from ſuch a right Prin-

ciple, as will terminate in a holy Life. * That therefore he ought to take great heed, that his Repentance be not only the Effect of his preſent Danger, but that it be laſting and ſincere, *bringing forth Works meet for Repentance*, ſhould it pleaſe God *mercifully* to prove him by a longer Life.

But here 'tis much to be fear'd, that after all his Endeavours to bring Men to a Sight of themſelves, and to repent them truly of their Sins, the ſpiritual Man will meet with but very little Encouragement: For if we look round the World, we ſhall find the Generality of Men to be of a rude Indifferency, and a ſeared Conſcience, and mightily ignorant of their Condition, with reſpect to another World, being abuſed by evil Cuſtoms and Principles, apt to excuſe themſelves, and to be content with a certain General and Indefinite Confeſſion; ſo that if you provoke them never ſo much to acknowledge their Faults, you ſhall hardly ever extort any thing farther from them than this, *viz. That they are Sinners, as every Man hath his Infirmity, and they as well as any; but, God be thanked, they have done no Injury to any Man, but are in Charity with all the World*: And perhaps they'll tell you, *They are no Swearers, nor Adulterers, nor Rebels, &c. but that, God forgive them,*

them, they must needs acknowledge themselves to be Sinners in the main, &c. And if you can open their Breast so far, it will be look'd upon sufficient: To go any farther, will be to do the Office of an Accuser, not of a Friend.

But, which is yet worse, there are a great many Persons who have been so used to an habitual Course of Sin, that the Crime is made natural and necessary to them, and they have no Remorse of Conscience for it, but think themselves in a State of Security very often, when they stand upon the Brink of Damnation. This happens in the Cases of Drunkenness and Luxury, and Idleness, and misspending of the Sabbath, and in Lying and vain Jestings, and Slanderings of others; and particularly in such Evils as the Laws do not punish, nor publick Customs shame, but which are countenanced by potent Sinners, or wicked Fashions, or Good-nature, and mistaken Civilities.

In these and the like Cases the spiritual Man must endeavour to awaken their Consciences, by such Means as follow.

Arguments and general Heads of Diſcourſe, by way of Conſideration, to awaken a ſtupid Conſcience, and the careleſs Sinner.

1. And here let the Miniſter endeavour to affect his Conſcience, by repreſenting to him,

* That Chriſtianity is a holy and ſtrict Religion: * That the Promiſes of Heaven are ſo great, that 'tis not reaſonable to think, a ſmall Matter, and a little Duty, will procure it for us: * That ſome Perſons, who have lived ſtrictly for many Years together, have yet miſcarried at laſt, by ſome darling and unobſerved Crime; as a ſecret Hypocriſy, or latent Pride, or Ambition, or Envy, or Malice, or the like: That much leſs therefore can *They* hope to receive ſo great Portions of Felicity, whoſe whole Life hath been a continual Declenſion from the Strictneſs and Severity of the Laws of God. * That religious Perſons are always the moſt ſcrupulous, and that to feel nothing, is not a Sign of Life, but of Death: * That we live in an Age in which that which is called and eſteemed a holy Life, in the Days of the Apoſtles and Primitive Chriſtianity, would have been eſteemed indifferent, ſome-

ſometimes ſcandalous, and always cold: * That when we have *done our beſt, all our Righteouſneſs is but as filthy Rags*, and we can never do too much to make our *Calling and Election ſure:* * That every good Man ought to be ſuſpicious of himſelf, fearing the worſt, that he may provide for the beſt: * That even St *Paul*, and ſeveral other remarkable Saints, had at ſometimes great Apprehenſions of failing of the *mighty Prize of their high Calling*: * That we are commanded to *work out our Salvation with Fear and Trembling*; inaſmuch as we ſhall be called to an Account, not only for our ſinful Words and Deeds, but even for our very Thoughts; That if we keep all the Commandments of God, and *yet offend in one Point*, (i e. wilfully) *we are guilty of all*, Jam. 2. 10. * That no Man can tell how oft he offendeth, the beſt of Lives being full of innumerable Spots and Blemiſhes in the Sight of God, however they may appear before Men: * That no Man ought to judge of the State of his Soul, by the Character he has in the World; for a great many Perſons go to Hell, who have lived in a fair Reputation here; and a great many on the other hand, go to Heaven, who have been loaded with Infamy and Reproach: * That the Work of Religion is a Work of great

Difficulty, Trial and Temptation: That *many are called, but few are choſen*: * That *ſtrait is the Gate, and narrow is the Way that leadeth to Life, and few there be that find it*: And laſtly, * That *if the Righteous themſelves ſhall ſcarcely be ſaved*, there will be no Place for the Unrighteous and Sinner to appear in, but of Horror and Amazement.

By theſe and ſuch like Motives to Conſideration, the ſpiritual Man is to awaken the careleſs Sinner, and to bring him to Repentance and Confeſſion of his Sins; and if either of himſelf, or by this Means, the ſick Man is brought to a right Senſe of his Condition; then,

2. Let the Miniſter proceed to aſſiſt him in the underſtanding the Number of his Sins, *i. e.* the ſeveral kinds of them, and the various Ways of prevaricating with the Divine Commandments. Let him make him ſenſible how every Sin is aggravated, more or leſs, according to the different Circumſtances of it; as by the Greatneſs or Smallneſs of the Temptation, the Scandal it gives to others, the Diſhonour it does to Religion, the Injury it brings along with it, to thoſe whom it more immediately concerns, the Degrees of Boldneſs and Impudence, the Choice in acting it, the Continuance in it, the Expence, Deſires, and Habit of it, *&c.*

3. Let

3. Let the ſick Man, in the Scrutiny of his Conſcience and Confeſſion of his Sins, be carefully reminded to conſider thoſe Sins, which are no where condemn'd but in the *Court of Conſcience*. For there are certain ſecret Places of Darkneſs, artificial Blinds of the Devil, with which he uſes to hide our Sins from us, and to incorporate them into our Affections, by the general Practice of others, and the miſtaken Notions of the World. As, 1. Many Sins before Men are accounted honourable; ſuch as, Fighting a Duel, returning Evil for Evil, Blow for Blow, *&c.* Robbing with a Navy, or unjuſtly invading a Neighbour Country by Force of Arms, *&c.* 2. Others ſeem to have the Countenance of the Law, as unlimited Uſury; which, becauſe Uſury it ſelf is permitted in all Countries, Men are apt to run into, upon every Occaſion; not conſidering that Uſury, when it is not reſtrain'd within its due Bounds, and proper Circumſtances, is a certain Sin. 3. Some things are not forbidden by the Law of Man, as Lying, in ordinary Diſcourſe, Jearing, Scoffing, intemperate Eating, Ingratitude, Selling too dear, circumventing another in Contracts, outwitting and over-reaching in Bargains, extorting and taking Advantage of the Ne-

ceſſities or Ignorance of other People, importunate Intreaties and Temptations of Perſons to many Inſtances of Sin, as Intemperance, Pride and Ambition, *&c.* All which therefore do ſtrangely blind the Underſtanding, and captivate the Affections of ſinful Men, and lead them into a thouſand Snares of the Devil, they are not aware of. 4. Some others do not reckon they ſin againſt God, if the Laws have ſeized upon the Perſon: And many who are impriſon'd for Debt, think themſelves diſobliged from Payment; and when they pay the Penalty, think they owe nothing for the Scandal and Diſobedience. 5 Some Sins are thought not conſiderable, but go under the Titles of Sins of Infirmity, or inſeparable Accidents of Mortality, ſuch as idle Thoughts, fooliſh Talking, looſer Revellings, Impatience, Anger, and all the Events of evil Company. 6. Laſtly, Many Things are thought to be no Sins; ſuch as miſ-ſpending of their Time, whole Days or Months of uſeleſs or impertinent Employment, long Gaming, winning Mens Money in greater Portions, cenſuring Mens Actions, Curioſity, equivocating in the Prices of Buying and Selling, rudeneſs in Speech or Behaviour, ſpeaking uncharitable Truths, doing good to evil Purpoſes, and the like.

Theſe

Theſe are ſome of thoſe artificial Veils, and Coverings, under the dark ſhadow of which, the Enemy of Mankind makes very many to lie hid from themſelves, blinding them with falſe Notions of Honour, and the miſtaken Opinions, and Practices of the World; with publick Permiſſion and Impunity, or (It may be) a temporal Penalty; or elſe with Prejudice, or Ignorance and Infirmity, and direct Error in Judgment.

Now in all theſe Caſes, the Miniſters are to be inquiſitive and ſtrictly careful, that ſuch kind of Fallacies prevail not over the Sick; but that thoſe Things which paſſed without Obſervation before, may now be brought forth, and paſs under the Severity of a ſtrict and impartial Cenſure, Religious Sorrow and Condemnation.

4. To this may be added, for the Likeneſs of the thing, that there be made a general Diſplay of the Neglect and Omiſſion of our Duty: for in them lies the bigger half of our Failings; and yet in many Inſtances they are undiſcern'd; becauſe our Conſciences have not been made tender and perceptible of them. But whoever will caſt up his Accounts, even with a ſuperficial Eye, will quickly find, that he hath left undone, for the generality, as many

many things, which he ought to have done, as he hath committed Thoſe he ought not to have done: Such as the neglect of Publick or Private Prayer, of reading the Scriptures, and inſtructing his Family, or thoſe that are under him, in the Principles of Religion: The not beating down and diſcountenancing Sin to his Power, eſpecially in the Perſonages of Great Men: The not *redeeming the Time*, and *growing in Grace*, and doing all the Good he can in his Generation: The frequent Omiſſions of the great Duty of Charity, in viſiting the Sick, relieving the Needy, and comforting the Afflicted: The want of Obedience, Duty and Reſpect to Superiors, Parents and Governours, Eccleſiaſtical and Civil; the doing the Work of God negligently, or not diſcharging himſelf with that Fidelity, Care and Exactneſs which is incumbent upon him, in the Station wherein the Providence of God hath plac'd him, &c.

5. With reſpect to thoſe Sins which are committed againſt Man, and ſo are particularly to be confeſs'd to Man, the Miniſter ſhould warn the Penitent, not to deceive himſelf by a *partial Confeſſion*, becauſe in ſuch a Caſe he cannot *be clear'd* in the Accounts of the Almighty, by a *partial*

Satis-

Satisfaction. Not that he is to enquire into every particular Circumſtance of Time, Manner, Place, Quality; or the Names of the Perſons thoſe Sins were tranſacted with or committed againſt, (for this would be an indecent and unwarrantable Piece of Curioſity) but only to repreſent to him, that he can have no Aſſurance of his Pardon, unleſs he is willing to make all ſuitable Amends and Satisfaction to his offended and injur'd Brethren; as for Inſtance, if he hath liv'd in Enmity with any, that he ſhould labour to be reconciled to them; if he is in Debt, that he ſhould do his utmoſt to diſcharge it; or if he hath injur'd any one in his Subſtance or Credit, that he ſhould endeavour to make Reſtitution in Kind for the one, and all poſſible Satisfaction for the other, by humbling himſelf to the offended Perſon, and beſeeching him to forgive him.

6. If the Sick Perſon be of evil Report, the Miniſter ſhould take care, ſome way, or other, to make him ſenſible of it, ſo as to ſhow an effectual Sorrow and Repentance. This will beſt be done by prudent Hints, and artful Inſinuations, of recalling thoſe Things to his Mind, whereof he is accuſed by the Voice of Fame, or to which the Temptations, perhaps of his

Calling

Calling more immediately, ſubject him to. Or if he will not underſtand, when he is ſecretly prompted, he muſt be asked in plain Terms concerning theſe Matters. He muſt be told of the evil Things which are ſpoken of him in Publick, and of the uſual Temptations of his Calling.

And it concerns the Miniſter to follow this Advice, without Partiality or Fear, or Intereſt, or reſpect of Perſons, in much Simplicity and Prudence, having no other Conſideration before him, but the conſcientious Diſcharge of his Duty, and the Salvation of the Perſon under his Care.

7. The Miniſter in further Diſcharge of his Duty to the Sick, muſt be careful to obſerve, that he impoſe not upon himſelf, by ſome one or other good Quality remarkable in him. For there are ſeveral Diſpoſitions which are good by Accident, and not by Principle. Some are charitable to the Poor out of natural Tender-heartedneſs, and the ſame good Nature makes them eaſie and compliant with Perſons given to drink, and to ev'ry Temptation which is thrown in your way: Others are very juſt and punctual Obſervers of their Word with Men, but make no ſcruple of breaking their Promiſes with God. And ſeveral other ſeeming Virtues there are, which paſs as

real

real in the Opinion of the World, but yet upon Examination are found to be none. And yet the Devil hath ſo blinded the Eyes of Men, that few, even of thoſe Perſons who ſtand in moſt need of diſcerning it, are ſenſible of the Fallacy. Wherefore it concerns the Miniſter, in all theſe Caſes, to pull off the Vizor, and rightly to diſtinguiſh betwixt a real and a ſeeming Virtue.

8. The Sick Perſon is likewiſe to be examined concerning his Faith, whether he firmly believes, and has a true Notion of all the Articles of the Chriſtian Religion, as they are excellently ſum'd up in the Apoſtles Creed: For in order to Salvation, it is indiſpenſably required of us, that we ſhould *Believe* as well as *Do* aright. And therefore the Miniſter ought to be as particular in this caſe, as the former; eſpecially with regard to the great and fundamental Articles of our Faith.

9. With reſpect to his temporal Concerns, the Sick is to be adviſed to ſet ev'ry thing in order, and (if he hath not already) to make his Will as ſoon as he can. For if he recovers, this cannot be detrimental; but if he dies, it will be of great Comfort and Satisfaction to him. And here it muſt be remembred that he diſtribute ev'ry thing according to the exact Rules of Juſtice,

ſtice, and with ſuch a due Care as to prevent all Law-Suits, and Contentions for the future; and if he be able, he is to be admoniſhed to do ſomething likewiſe out of Charity, and for the ſake of his poor Brethren.

10. In all the Courſe of his Viſitation, the Miniſter ſhould frequently be exhorting the Sick Man to Patience, and a bleſſed Reſignation to the Will of God, and not to look upon his Sickneſs, as barely the Effect of ſecond Cauſes, but as inflicted on him by Divine Providence for ſeveral wiſe and good Ends: As for the Trial of his Faith; the Exerciſe of his Patience; the Puniſhment of his Sins; the Amendment of his Life; or for the Example of others, who ſeeing his good Behaviour in ſuch a Day of Calamity, may glorifie their Father which is in Heaven: Or elſe, that it is for the increaſe of his future Welfare; in order to raiſe him the higher in Glory hereafter, by how much the lower he hath been depreſſed here.

11. When the ſpiritual Man hath thus diſcharg'd his Duty, and the Sick hath made himſelf capable of it, by a religious and holy Conformity to all the forementioned Particulars, reſpecting his Condition and Circumſtances, he may then give him the Sacrament of the Lord's Supper. And

it is the Miniſter's Office to invite Sick and dying Perſons to this Holy Sacrament, provided they diſcover a right Senſe of their Duty. And,

Laſtly, If the Sick Man humbly and heartily deſires it, and the Miniſter is thoroughly convinc'd of his ſincere and ample Repentance, ſo that he may ſafely do it, let him then pronounce that Form of Abſolution which is preſcrib'd in the Viſitation-Office; otherwiſe let no Fondneſs, or Importunity, or partial Affection oblige him to gratifie the Sick Man herein. For altho' there is a ſpecial Commiſſion given by God to the Clergy for abſolving Sinners, yet it is only upon Suppoſition, that they have qualified themſelves for it, in all things according to the Laws of Him, from whom they receiv'd their Commiſſion.

And therefore (ſaith the learned Paraphraſt of the Book of Common-Prayer) *The Prieſt muſt by the Confeſſion, Devotion, and Penitence of the Party, be well ſatisfied, that he needs, deſires, and is prepar'd for this ſolemn Abſolution, before he uſe it; and then it ſhall not only declare, but convey the Pardon to him.*

Note, That the Holy Sacrament is not to be adminiſtred to dying Perſons, when they

they have no uſe of their Reaſon, to join with the Miniſter in his Celebration of it. For the Sacraments operate not of themſelves, but as they are made efficacious by the joint Conſent, and Will, and Religious Acts, and Devotion of the Party that receives them. And therefore all Fools and diſtracted Perſons, and Children, and Lethargical and Apoplectical People, or that are any ways ſenſeleſs and uncapable of human and reaſonable Acts, are to be aſſiſted only by Prayers: For they may prevail even for the abſent, and for Enemies, and for all thoſe who join not in the Office.

Note alſo, That in Caſes of Neceſſity, where the Sacrament cannot be ſo conveniently adminiſtred, the Sick may be admoniſh'd to receive it ſpiritually, *i. e.* by repreſenting the Symbols of the Body and Blood of our Lord, to his Mind, and applying them to himſelf by Faith, with the ſame Preparations of Faith and Repentance, as if they were really preſent. For no doubt but God, in ſuch a Caſe, who conſiders all things with exact Juſtice, and chiefly reſpects the Sincerity of our Hearts and Intentions, will excuſe the Abſence of the outward and viſible Sign, when Neceſſity, and not Contempt, or Neglect, was the Occaſion of it.

SECT.

SECT. IV.

Of applying spiritual Remedies to the unreasonable Fears and Dejections of the Sick.

IT sometimes happens that good Men, especially such as have tender Consciences, impatient of the least Sin to which they are arriv'd by a long Habit of Grace, and a continual Observation of their Ways, over act their part, and turn their Tenderness into Scruple, and are too much dejected and doubtful concerning their future Salvation. In such a case, the Minister is to represent to them, that the Man who is jealous of himself, is always in the safest Condition: That if he fears on his Death-bed; it is but what happens to most considering Men, and that therefore to fear nothing then, is either a singular Felicity, or a dangerous Presumption.

But to restrain the Extravagance of Fear, let him be re-minded of the Terms of the Gospel; * That 'tis a Covenant of Grace and Mercy to all; * That *Christ Jesus came into the World to save Sinners*; * That he continues *our Advocate in Heaven*, and daily *intercedes* with his Father for us; * That the whole heavenly Host rejoice at the

Converſion of a Sinner. * That the Angels are deputed by God, to be our Guardians againſt violent Surprizes and Temptations. * That there are different Degrees of Glory in Heaven, ſo that if we arrive not at the greateſt, we may yet hope by divine Mercy, that we ſhall not be excluded the leſs. * That God hath promiſed to hear the *Prayers of the Righteous* for his Servants: * That he hath ordained a particular Order of Men in his Church for ever, to Diſpenſe a Pardon to repenting Sinners. * That God labours with us by his Spirit, and *as it were beſeeches us in Chriſt's ſtead to be reconciled to him*, 2 Cor. 5. 20. That of all his Attributes, he glories in none ſo much as in the Titles of Mercy and Forgiveneſs. * That therefore we do Injuſtice to the Father of Mercies, if we retain ſuch hard Thoughts and Suſpicions of him. * That God calls upon us to forgive our Brother *Seventy Times ſeven*, and yet all that is but like the forgiving *an hundred Pence* for his ſake who forgives us *Ten thouſand Talents*. And therefore if we are ordered to ſhew ſuch an unreſtrained Temper of Forgiveneſs, it is only to animate us to truſt in God's much more unbounded Mercy.

By

By theſe and the like Arguments, the ſpiritual Man may raiſe the drooping Spirits of good Men, in their cauſeleſs Dejections. But becauſe there are many other Caſes of the like Nature, which the Phyſician of Souls will meet with in viſiting his Neighbours, eſpecially ſuch as are of melancholy Diſpoſitions: It may not be improper to remark the Principal of them here, and to preſcribe the Remedies.

Conſiderations to be offer'd to Perſons under Religious Melancholy.

1. Some truly Religious Perſons are under ſad Apprehenſions of not being in the Favour of God, becauſe they find their Devotions to be very often cold, their Prayers diſtracted, and their Delight in ſpiritual Matters, not to be ſo great and permanent as their Pleaſure and Satisfaction is in the Things of the World.

Now to ſuch as have made Religion the great Buſineſs of their Lives, who have endeavour'd to cure thoſe diſtracted Thoughts they complain of, and to enflame their Souls with Divine Love and Affection to their Powers, it may be offer'd, * That the different Degrees of Affection with which Men ſerve God, do very often de-

pend upon the difference of their Tempers and Conſtitutions, ſince ſome are naturally ſo dull and heavy, as to be very difficultly affected with any Thing, whilſt others are of ſuch a tender make, as to be affected almoſt with every Thing, ſo as to be ſoon exalted with Joy or depreſſed with Sorrow. * That Sickneſs, Loſſes, and all Afflictions, and even Religion it ſelf, in its long and continued Exerciſes of Self-denial and Thoughtfulneſs, do naturally breed ſuch a Tenderneſs of Spirit. * That the beſt of Men have never been able at all times to keep their Affections at an equal height. * That the zeal and warmth with which ſome are affected, is not always an Argument of their Goodneſs. * That a ſenſible Pleaſure in Religious Exerciſes (however delightful to ourſelves) is at no hand neceſſary to render our Worſhip acceptable to God; becauſe as his Service is a *reaſonable Service*, they who worſhip him not as they are affected by their Paſſions, but as they are led by their Reaſon, muſt be ſuppos'd to act upon a Principle agreeable to his Nature. * That as to diſtraction of Thought in the Service of God, it is owing likewiſe for the moſt part to bodily Weakneſs, and therefore if we don't give way to it; but do all we can to ſuppreſs thoſe wandring

dring Thoughts, we may be aſſured we ſhall never be blamed for being ſubject to that, which by reaſon of the weakneſs of our Nature we cannot help. *That the firſt Motions of our Mind, as it is impoſſible to hinder them, ſo they are reckon'd by all Divines not to be ſinful, provided we don't encourage them.

2. Some are extremely dejected, becauſe upon ſtrict Examination of themſelves, they find, as they think, all their Religion to be owing to their Fears, and Fear being a ſlaviſh and a ſordid Paſſion, they are apt to conclude, that all thoſe Services which are not the reſult of a more noble Principle, will be rejected by God, ſince as He is all Love and Goodneſs, and Perfection, he will not be pleas'd, they think, with any Sacrifice, but what is offer'd by Love.

And to this ſad Purpoſe ſome have interpreted, *Rev.* 21. 8. to belong to them, where the *Fearful* are join'd together with the moſt abominable, who ſhall have their part in the Lake which burneth with Fire and Brimſtone.

To cure the deprav'd and unhappy Notions of ſuch as theſe, it may be argued, that 'tis plain from Scripture, that the firſt Beginnings of, or Movements towards an

Holy Life, are uſually owing to the Paſſion of Fear. * That to this, both our Saviour and his Apoſtles do all along addreſs themſelves in their earneſt Intreaties of Mankind, to turn from the ways of Sin to God. Fear him, ſaith our Saviour, *who is able to deſtroy both Soul and Body in Hell.* St. *Matth.* 10. 28. So 6. & 14. And St. *Mark* 16. 16. And to this purpoſe, ſaith the Apoſtle, *Work out your Salvation with fear and trembling*, Phil. 2. 12. And 2 *Cor.* 5. 10. *Knowing the Terrors of the Lord*, ſaith he, *we perſwade Men.* And in moſt of the Scripture Proofs we ſhall find the chief Argument to Religion, to be urg'd from a fear of Puniſhment for the neglect thereof: So that to be dejected, and render our Lives comfortleſs upon this Account, were the moſt unreaſonable Extravagance; ſince this were to ſuppoſe, that God had implanted the Paſſion of Fear in us in vain; or what is worſe, only to vex and torment us, and that our Saviour and his Apoſtles perſwading us to be Religious from *the Terrors of the Lord*, had deceiv'd and miſled us.

And as for that Text, *Rev.* 21. 8. *The fearful and unbelieving, and the abominable and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the Lake which burneth with Fire*

and

and Brimſtone, &c. It is plain, that by the *fearful* in this place, is meant either ſuch as refuſe to embrace the Chriſtian Religion, or having embrac'd it, are afraid to continue ſtedfaſt to the end, on account of the Croſs; and therefore cannot be ſuppos'd to have any reference to thoſe who are *working out their Salvation with fear and trembling*, according to the Direction of the Goſpel. Not but that we are to intermix with this Fear an entire Love and Affection to God, to the utmoſt of our Powers, from innumerable Arguments and Motives thereto, which are obvious to all.

3. Some very pious, but unhappy Perſons are grievouſly tormented with wicked and blaſphemous Thoughts, ſo as to fall under the greateſt Agonies of Mind, and often to be ſo near Diſtraction, as to chuſe Death rather than Life.

For the Relief and Comfort of theſe, the Miniſter ſhould ſuggeſt to them, * That ſuch horrid and frightful Thoughts are either occaſion'd thro' Melancholy prevailing over their Spirits, and diſordering the Frame of their Minds: Or elſe from the Malice of the Devil, and the Spirits of Darkneſs, who do all they can to ſhake our Faith, and to embitter the Chriſtian Life.

If to the former we ascribe such horrid Thoughts, they may be comforted upon Assurance, that they will not be imputed to them as their Sin, any more than a Fever or any bodily Distemper will, which they did not willingly procure, and which they have tried all Means to get rid of.

If to the latter, they may be encouraged rather to rejoice, in that nothing is a greater sign of their being high in the Favour of God, than when they are under the most violent Temptations of the Devil. *My Brethren, count it all Joy,* saith St. *James, when ye fall into divers Temptations,* ch. 1. 2. To this effect, they may be taught to consider, * That *we wrestle not* (only) *against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against spiritual Wickedness,* or wicked Spirits *in high Places,* Ephes. 6. 12. * That therefore the way to Heaven is justly said to be by the Gates of Hell. * That the *same Afflictions are accomplished in their Brethren which are in the World,* who in various Kinds are tempted of the Tempter, 1 *Pet.* 5. 8. * That He *desired to have* St. *Peter to sift him as Wheat,* St. *Luke* 22. 31. * That our Saviour himself was tempted by him, and the best of Men have always been most obnoxious to his Malice, and that to live

in

in carnal Security, without any Moleſtations from him, is the moſt dangerous State. * That the being ſo much concern'd and afflicted at ſuch evil Thoughts, is a certain Argument of a good Diſpoſition, ſince the Wicked and Prophane are rather pleaſed than tormented with them.

b. Such kind of Arguments are the moſt proper to be offer'd to ſuch unhappy Perſons. But in caſe their Faith and Hope be totally aſſaulted and overcome by the Devil, and they fall into direct Deſpair, it will be neceſſary then to endeavour the Cure of ſo great an Evil and Temptation, by the Addition of the following Exerciſe.

An Exercoiſe againſt Deſpair.

Deſpair aſſents as firmly and ſtrongly as Faith it ſelf. But becauſe it is a violent Sin, and a great Temptation of the Devil: It is certain, that thoſe who are fallen under it, notwithſtanding their deplorable Aſſurance, have more Reaſon to condemn their Deſpair, than to condemn themſelves, becauſe it is ſo great a Diſhonour to God, and will inevitably bring that Ruin along with it, which they apprehend, unleſs they take Care to prevent it in time. For as the hypochondriacal Perſon, who fancied himſelf

himſelf dead, made his Dream true when he ſtarv'd himſelf, becauſe dead People eat not; ſo deſpairing Sinners loſe God's Mercies, by refuſing to uſe and believe them.

To Perſons, therefore, under ſo ſad as well as dangerous a Condition, let the moſt ſeaſonable Advice, and all the moſt comfortable Diſpenſations of the Goſpel be adminiſtred. To the former Conſiderations let the following be added;

That God is not willing, that *any ſhould periſh*, but deſirous that all ſhould come to his Glory. * That for this end, we were created. * That he is ſo far from being *extreme to mark what is done amiſs*, that he will not refuſe the returning *Prodigal*, nor reject the worſt of Criminals, *tho' their Sins be as red as Scarlet*, upon their ſincere Repentance. * That the Thief upon the Croſs is a demonſtrable Proof of this, and a ſtanding Example to prevent the greateſt Sinner from Deſpair. * That if God is ſo merciful and condeſcending to the vileſt Tranſgreſſors, much rather may we hope to be pardon'd for our Weakneſs and Infirmities. For he *knoweth whereof we are made, he remembreth that we are but Duſt*. Nay, he hath aſſured us, that he *will not break the bruiſed Reed, nor quench the ſmoaking Flax*. * That all Sins ſhall be forgiven the Sons

of

of Men, except one, which is the Sin againſt the Holy Ghoſt, *the Sin unto Death*, as St. *John* calls it, for which we are not bound to pray: For all others we are. And 'tis certain, that no Man commits a Sin againſt the Holy Ghoſt, if he be afraid he hath, or deſires that he had not; for ſuch penitential Paſſions are againſt the very Nature and Definition of that Sin. * That altho' Forgiveneſs of Sins is conſign'd to us in Baptiſm, and Baptiſm is but once, yet Forgiveneſs of Sins being the ſpecial Grace of the Goſpel, it is ſecured to us for our Life, and ebbs and flows, according as we diſcompoſe or renew the Performance of our Baptiſmal Vow; therefore 'tis certain, that no Man ought to deſpair of Pardon, but he who hath voluntarily renounced his Baptiſm, or willingly eſtranged himſelf from that Covenant. * That if it were not ſo, then all Preaching and Prayers were in vain, and all the Conditions of the Goſpel invalid, and there could be no ſuch thing as Repentance, nor indeed ſcarce a Poſſibility of any one's being ſav'd, if all were to be concluded in a State of Damnation, who had committed Sin after Baptiſm.

To have any Fears therefore upon this Account, were the moſt extravagant Madneſs.

ness. For Christ *died for Sinners, and God hath comprehended all under Sin,* that thro' him, *he might have Mercy upon all,* Rom. 11. 32. And it was concerning Baptiz'd Christians, that St. *John* said, *If any Man sin, we have an Advocate with the Father, and he is the Propitiation for our Sins:* And concerning lapsed Christians, St. *Paul* gave Instruction, that *if any Man be overtaken in a Fault, ye which are spiritual restore such a Man in the Spirit of Meekness, considering lest ye also be tempted.* The *Corinthian* Christian committed Incest, and was pardon'd: And *Simon Magus,* after he was baptiz'd, offer'd to commit his own Sin of Simony, and yet *Peter* bid him *pray for Pardon:* And St. *James* tells us, that, *if the sick Man sends for the Elders of the Church, and they pray over him, and he confess his Sins, they shall be forgiven him.* * That even in the Case of very great Sins, and great Judgments inflicted upon Sinners, wise and good Men have declared their Sense to be, that God spent all his Anger, and made it expire in that temporal Punishment; and so it was supposed to have been done in the Case of *Ananias, &c.* * That nothing can be more absurd, than to think, that so great and good a God, who is so desirous of saving all, as appears by his Word, by his send-

ing

ing his Son, by his Oaths and Promiſes, by his very Nature and daily Overtures of Mercy, ſhould condemn any without the greateſt Provocations of his Majeſty, and Perſeverance in them.

Upon the Strength of theſe Arguments the deſpairing Perſon may be further taught to argue thus with himſelf.

I conſider that the Ground of my Trouble is my Sin, and were it not for that, I ſhould have no Reaſon to be troubled: But ſince the *whole World lieth in Wickedneſs*, and ſince there cannot be a greater Demonſtration of a Man's Abhorrence of Sin, than to be ſo deeply affected with Sorrow for it; I therefore will erect my Head with a holy Hope, and think that God will alſo be merciful to me a Sinner, as he is to the reſt of Mankind. I know that the Mercies of God are infinite: That he ſent his Son into the World on purpoſe to redeem ſuch as my ſelf; and that he hath promiſed over and over, to *give to them that ask, and to be found of them that ſeek him*; and therefore I will not diſtruſt his Goodneſs, nor look upon the great God of Heaven and Earth to be worſe than his Word. Indeed if from my ſelf I were to derive my Title to Heaven, then my Sins were a juſt Argument of Deſpair: But now that they bring

me

me to Chriſt, that they drive me to an Appeal to God's Mercy, and to take Sanctuary in the Croſs, certainly they ought not, they cannot infer a juſt Cauſe of Deſpair. I am ſure it is a ſtranger thing, that God ſhould come down from Heaven, and take upon him our Nature, and live and die in the moſt ignominious State of it, than that a ſinful Man, waſhed by the Blood of Chriſt, and his own Tears and Humiliation, ſhould be admitted to pardon, and made *Partaker of the Kingdom of Heaven*: And it were ſtranger yet, that God ſhould do ſo much for Man, and that a Man that deſires it, that labours after it to the utmoſt of his Power, that ſends up ſtrong Cries and Prayers, and is ſtill within the Covenant of Grace, ſhould inevitably miſs that End for which God did and ſuffer'd ſo much.

'Tis certain, that of all the Attributes that belong to God, there is none more eſſential to his Nature, and which he takes more Delight in than his Mercy; and 'tis as certain alſo, there muſt be proper Objects for this boundleſs and immenſe Attribute of God, and the moſt proper, if not only Objects of Mercy in the Creation, are the Children of Men; and of Men ſurely thoſe who are moſt grieved and wea-

wearied with the Burden of their Sins. I therefore, who am as pitiful an Object of Mercy as any, will chearfully hope, that God will both forgive me here, and give me the Bleſſing of eternal Life hereafter. For I know that *eternal Life* is purely the *Gift of God*, and therefore have leſs Reaſon (ſtill) to deſpair. For if my Sins were fewer, and my Diſproportions towards ſuch a Glory were leſs, yet ſtill I could not receive it, but as a free Gift, and Donation of God, and ſo I may now, and it is not an Expectation beyond the Hopes of Poſſibility, to look and wait for ſuch a Gift at the Hands of the God of Mercy. The beſt of Men deſerve it not, and I who am the worſt, may have it given me. I know that I have ſinned grievouſly and frequently againſt my heavenly Father, but I have repented, I have begg'd Pardon, I have confeſs'd and forſaken my Sins, and done all that is poſſible for me to make Atonement. I cannot undo what is done, and I periſh if there be no ſuch thing as a Remedy, or *Remiſſion of Sins*. But then I know my Religion muſt periſh together with my Hope, and the Word of God it ſelf muſt fail as well as I. But I cannot, I dare not entertain ſuch a Thought. I firmly believe that moſt encouraging Article of

Faith,

Faith, *The Remission of Sins*, and since I do that, which all good Men call Repentance, I will also humbly hope for a *Remission of mine*, and a *joyful Resurrection.*

I know that the Devil is continually lying in wait to trapan and devour the Souls of Men; (*for we are not ignorant of his Devices*) wherefore I will fortifie my Spirits, and redouble my Guard, and call upon my God to enable me to resist all the fiery Darts which he now so maliciously and furiously shoots against me.

Or perhaps this exceeding Dejection, or Malady of Mind, may arise from the Distemper and Weakness of my Body: Or at most, I hope, 'tis only a Disease of Judgment; not an intolerable Condition I am fallen into: and since I have heard of a great many others who have been in the same Condition with my self, and yet recover'd; I will also take Courage to hope, that God will relieve me in his good time, and *not leave my Soul* for ever, in this *Hell* of deprav'd Fancy, and wicked Imagination. In fine, I'll raise up my dejected Spirits, and *cast all my Care upon God*, and depend upon him for the Event, which I am sure will be *just*; and I cannot but think, from the same Reason, *full of Mercy*. However, now I will use all the spiritual Arts of Rea-

son,

ſon and Religion, to make me more and more to *love God*; that if I miſcarry, *Charity alſo ſhall fail*, and ſomething that *loves God* ſhall periſh, and be damn'd; which if it be impoſſible (as I am ſure it is) then I may have juſt reaſon to hope I ſhall do well.

Theſe Conſiderations may be of Service to *bind up the broken hearted*, and to ſtrengthen the *bruiſed Reed* of a good Man's Spirit, in ſo great and terrible a Dejection. But as Caſes of this nature are very rare, ſo the Arguments here made uſe of, are rarely to be inſiſted upon; and never, but to well-diſpos'd Perſons, or reformed Penitents, or to ſuch as in the general Courſe of their Life, have lived pretty ſtrict and conformable to the Rules of Religion. For if the Man be a vicious Perſon, and hath gone on in a continued Courſe of Sin, to the time of his Sickneſs, theſe Conſiderations are not proper. Let him enquire into the Words of the firſt Diſciples after Pentecoſt; *Men and Brethren, what ſhall we do to be ſaved?* And if he can but entertain ſo much Hope, as to enable him to do ſo much of his Duty, as he can for the preſent, it is all that can be provided for him. And the Miniſter muſt be infinitely careful that he does not go about to comfort vicious Per-

ſons, with the Comforts of God's Elect, leſt he proſtitute holy Things, and encourage Vice, and render his Diſcourſes deceitful, and the Man ſadly finds them to be ſo, when he deſcends into the Regions of Darkneſs.

But becauſe very few are tempted with too great Fears of Miſcarrying, but the generality, even of the moſt profligate ſort, are rather inclin'd to unwarrantable Aſſurances of their future Salvation, it will highly concern the Miniſters to prevent in time, ſo great and reigning an Impoſition of the Devil.

Wherefore to the former Conſiderations *to awaken the careleſs Sinner, and a ſtupid Conſcience*, the following may be added, upon Occaſion, to check the over-weening Thoughts of the Preſumptuous.

SECT. V.

Conſiderations againſt Preſumption.

AND here, Let the bold and Arrogant Sinner further know, *That a Man cannot think too meanly of himſelf, but very eaſily he may run into the contrary Extreme. *That the Growths in

in Grace are long, difficult, uncertain, often interrupted, conſiſting of great Variety, and almoſt innumerable Parts and Diſtinctions, which a careleſs Perſon can never diſcover. * That the more a Man preſumes, the greater Reaſon he hath to fear, becauſe the Confidence of ſuch Men is generally like that of Children and young People, which hath no other Reaſon, but that they underſtand not the Dangers and Follies of their Self-conceit. * That *the Heart of Man is deceitful above all things, and deſperately wicked*; deceiving it ſelf, and deceiving others in innumerable Inſtances, and being often *in the Gall of Bitterneſs*, when the Man appears with the faireſt out-ſide to the World. *That 'tis certain, all *have ſinned and come ſhort of the Glory of God*, but not ſo certain, that any ones Repentance is real and effective to Salvation. * That we know not whether the time of Repentance, or the Day of Grace be paſt; or if it be not, what Meaſures of Obedience, and Degrees of Perfection; or what Trials and Sufferings are expected of us, to make our *Calling and Election ſure*. * That Virtue and Vice are oftentimes ſo near Neighbours, that we paſs into each others Borders without obſervation, and think we do Juſtice, when we are Cruel; or call our ſelves Li-

beral, when we are looſe and fooliſh in our Expences, *&c.* * That it is not eaſie to diſtinguiſh between the Virtues of Nature, and the Virtues of Choice; but oftentimes a Man ſhall expect the Reward of Temperance, when 'tis againſt his Nature to be drunk; and think himſelf Chaſt and Reſerv'd by abſtaining from the Marriage-bed, when 'tis only the effects of a moroſe Diſpoſition, or elſe out of ſome temporal end or other, *&c.* * That the Devil hath ten thouſand ways of leading us into Temptation, by the moſt ſly and imperceptible Means; and that no *Man can tell how oft he offendeth*; inſomuch as if we have liv'd never ſo ſtrict a Life, we have reaſon to fear, that our Accounts may ſwell beyond the hopes of Pardon, by the number of our petty Sins and Infirmities, which all are too apt to indulge themſelves in: For an Army of Flies and Vermin, may deſtroy all the Hopes of the Harveſt, as well as an Army of Soldiers; and a Man may be drown'd as ſoon by a Bag of Sand about his Neck as a Milſtone. * That the ſelf-accuſing Publican was juſtify'd, rather than the ſelf-confident Phariſee. * That if *Adam* in Paradice, *David* in his Houſe, *Solomon* in the Temple, *Peter* in the

the Family of Chriſt, *Judas* among the twelve Apoſtles, and *Nicholas* among the Deacons; and if the *Angels* in Heaven it ſelf, did fall ſo groſly and foully; then we have all the reaſon in the World *not to be high-minded, but to fear*; and when we are moſt confident of our ſelves *to take heed leſt we fall*; there being nothing ſo likely to occaſion it, as Pride and great Opinions of our ſelves, which ruin'd the Angels, which God reſiſts, which all Men deſpiſe, and which betray us into Careleſneſs, and a wretchleſs, undiſcerning, and unwary Spirit.

Theſe are the main parts of Eccleſiaſtical Duties and Offices in the Viſitation of the Sick, which being ſeverally perform'd, as occaſion requires, it remains only, that the Miniſter pray over the Sick, and remind him to do good Actions, as he is capable of; to call upon God for Pardon; to put his whole Truſt in him; to be patient and reſign'd, and even, to renounce every ill Thought or Word, or undecent Action, which the Violence of his Sickneſs may have cauſed in him; to beg of God to give him his holy Spirit, to guide him in his Agony, and to ſend his holy Angels to guard him in his Paſſage.

Whatſoever is beſides this, concerns the Standers by, that they do all in their reſpective Offices diligently and temperately: That they join in Prayer with the Miniſter with much Charity and Devotion: That they make no Outcries or Exclamations in the departure of the Soul; nor any poſitive Judgment concerning the Dying Man: By his dying quietly or violently, with great Fears or a cheerful Confidence, with Senſe or without; like a Lamb or like a Lion, with Convulſions and terrible Agonies, or like the ſilent and well-ſpent Flame of an expiring Taper. For theſe may happen ſeverally, according to the Conſtitution of the Perſons, and the Nature of the Diſtemper that befals them, or elſe according as God pleaſes to diſpenſe the Grace, or the Puniſhment, for Reaſons only known to himſelf.

Let us lay our Hands upon our Mouth, and adore the Myſteries of the Divine Wiſdom and Providence, and pray to God to give the dying Man Reſt and Pardon; and to our ſelves Grace to live well, and the Bleſſings of a holy and a happy Death.

The Order for the Viſitation of the Sick.

¶ *When any Perſon is Sick, Notice ſhall be given thereof to the Miniſter of the Pariſh, who coming into the ſick Perſon's Houſe, ſhall ſay,*

PEace be to this Houſe, and to all that dwell in it.

¶ *When he cometh into the ſick Man's Preſence, he ſhall ſay, kneeling down,*

REmember not Lord our Iniquities, nor the Iniquities of our Fore-fathers. Spare us, good Lord, ſpare thy People, whom thou haſt redeemed with thy moſt precious Blood, and be not angry with us for ever.

Anſw. Spare us, good Lord.

¶ *Then the Miniſter ſhall ſay,*

Let us pray.

Lord have Mercy upon us.

Chriſt have Mercy upon us.

Lord have Mercy upon us.

OUR Father, which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we for-

give them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from evil. *Amen.*

Miniſt. O Lord ſave thy Servant;

Anſw. Which putteth *his* Truſt in thee.

Min. Send *him* Help from thy holy Place.

Anſw. And evermore mightily defend *him.*

Min. Let the Enemy have no Advantage of him;

Anſ. Nor the wicked approach to hurt *him.*

Min. Be unto *him*, O Lord, a ſtrong Tower.

Anſw. From the Face of *his* Enemy.

Min. O Lord, hear our Prayers.

Anſw. And let our Cry come unto thee.

Miniſter.

O Lord look down from Heaven, behold, viſit, and relieve this thy Servant. Look upon *him* with the Eyes of thy Mercy; give *him* Comfort and ſure Confidence in thee; defend *him* from the Danger of the Enemy, and keep *him* in perpetual Peace and Safety, through Jeſus Chriſt our Lord. *Amen.*

HEar us, almighty and moſt merciful God and Saviour; extend thy accuſtomed Goodneſs to this thy Servant, who is grieved with Sickneſs. Sanctifie, we beſeech thee, this thy fatherly Correction to *him*;

him; that the Senſe of *his* Weakneſs may add Strength to *his* Faith, and Seriouſneſs to *his* Repentance. That if it ſhall be thy good Pleaſure to reſtore *him* to *his* former Health, *he* may lead the Reſidue of *his* Life in thy Fear, and to thy Glory: or elſe give *him* Grace ſo to take thy Viſitation, that after this painful Life is ended, *he* may dwell with thee in Life everlaſting, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter exhort the ſick Perſon after this Form, or other like.*

DEarly beloved, know this, that Almighty God is the Lord of Life and Death, and of all Things to them pertaining; as Youth, Strength, Health, Age, Weakneſs and Sickneſs. Wherefore whatſoever your Sickneſs is, know you certainly, that it is God's Viſitation. And for what Cauſe ſoever this Sickneſs is ſent unto you; whether it be to try your Patience, for the Example of others, and that your Faith may be found in the Day of the Lord laudable, glorious and honourable, to the Increaſe of Glory and endleſs Felicity: Or elſe it be ſent unto you to correct and amend in you whatſoever doth offend the Eyes of your heavenly Father: Know you certainly, that if you truly repent you of your Sins, and bear your Sickneſs patiently, truſting

truſting in God's Mercy for his dear Son Jeſus Chriſt his ſake, and render unto him humble Thanks for his fatherly Viſitation, ſubmitting your ſelf wholly unto his Will, it ſhall turn to your Profit, and help you forward in the right Way that leadeth unto everlaſting Life.

¶ *If the Perſon viſited be very ſick, then the Curate may end his Exhortation in this Place, or elſe proceed.*

TAke therefore in good part the Chaſtiſement of the Lord: For (as St. *Paul* ſaith in the twelfth Chapter to the *Hebrews*) whom the Lord loveth he chaſteneth, and ſcourgeth every Son whom he receiveth. If ye endure Chaſtning, God dealeth with you as with Sons; for what Son is he whom the Father chaſteneth not? But if ye be without Chaſtiſement, whereof all are Partakers, then are ye Baſtards, and not Sons. Furthermore, we have had Fathers of our Fleſh, which corrected us, and we gave them Reverence; ſhall we not much rather be in Subjection unto the Father of Spirits, and live? for they verily, for a few Days chaſtned us after their own Pleaſure; but he for our Profit, that we might be Partakers of his Holineſs. Theſe Words (good *Brother*) are written in holy Scripture for our Comfort and Inſtruction, that we ſhould patiently and with Thankſgiving

giving bear our heavenly Father's Correction, whenſoever, by any manner of Adverſity it ſhall pleaſe his gracious Goodneſs to viſit us. And there ſhould be no greater Comfort to Chriſtian Perſons, than to be made like unto Chriſt, by ſuffering patiently Adverſities, Troubles and Sickneſſes. For he himſelf went not up to Joy, but firſt he ſuffered Pain: He enter'd not into his Glory, before he was crucified. So truly our Way to eternal Joy, is to ſuffer here with Chriſt; and our Door to enter into eternal Life is gladly to die with Chriſt, that we may riſe again from Death, and dwell with him in everlaſting Life. Now therefore, taking your Sickneſs, which is thus profitable for you, patiently, I exhort you in the Name of God to remember the Profeſſion which you made unto God in your Baptiſm. And foraſmuch as after this Life, there is an Account to be given unto the righteous Judge, by whom all muſt be judged without Reſpect of Perſons. I require you to examine your ſelf, and your Eſtate, both toward God and Man; ſo that accuſing and condemning your ſelf for your own Faults, you may find Mercy at our heavenly Father's Hand, for Chriſt's ſake, and not be accuſed and condemn'd in that fearful Judgment. Therefore I ſhall rehearſe

hearſe to you the Articles of our Faith, that you may know whether you believe as a Chriſtian Man ſhould, or no.

¶ *Here the Miniſter ſhall rehearſe the Articles of the Faith, ſaying thus,*

DOſt thou believe in God the Father Almighty, Maker of Heaven and Earth?

And in Jeſus Chriſt his only begotten Son our Lord? and that he was conceived by the Holy Ghoſt; born of the Virgin *Mary*; that he ſuffer'd under *Pontius Pilate*, was crucified, dead and buried; that he went down into Hell, and alſo did riſe again the third Day; that he aſcended into Heaven, and ſitteth at the right Hand of God, the Father Almighty, and from thence ſhall come again at the end of the World, to judge the Quick and the Dead?

And doſt thou believe in the Holy Ghoſt, the holy Catholick Church; the Communion of Saints; the Remiſſion of Sins; the Reſurrection of the Fleſh; and everlaſting Life after Death?

¶ *The ſick Perſon ſhall anſwer,*

All this I ſtedfaſtly believe.

¶ *Then ſhall the Miniſter examine whether he repent him truly of his Sins, and be in Charity with all the World; exhorting him to forgive, from the Bottom of his Heart, all Perſons that have offended him, and if he have offended any other, to ask 'em*

For-

Forgiveneſs; and where he hath done Injury or Wrong to any Man, that he make amends to the uttermoſt of his Power. And if he hath not before diſpoſed of his Goods, let him then be admoniſhed to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better diſcharging of his Conſcience, and the Quietneſs of his Executors. But Men ſhould often be put in remembrance to take order for ſettling of their temporal Eſtates, whilſt they are in Health.

¶ *Theſe Words before rehearſed, may be ſaid before the Miniſter begin his Prayer, as he ſhall ſee Cauſe.*

¶ *The Miniſter ſhould not omit earneſtly to move ſuch ſick Perſons as are of Ability, to be liberal to the Poor.*

¶ *Here ſhall the ſick Perſon be moved to make a ſpecial Confeſſion of his Sins, if he feel his Conſcience troubled with any weighty Matter. After which Confeſſion, the Prieſt ſhall abſolve him (if he humbly and heartily deſire it) after this ſort.*

OUR Lord Jeſus Chriſt, who hath left Power to his Church to abſolve all Sinners who truly repent, and believe in him, of his great Mercy forgive thee thine Offences; and by his Authority committed to me, I abſolve thee from all thy Sins, in the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *And then the Prieſt ſhall ſay the Collect following,*

Let us pray.

OMoſt merciful God, who according to the Multitude of thy Mercies, doſt ſo put away the Sins of thoſe who truly repent, that thou remembreſt them no more; open thine Eye of Mercy upon this thy

thy Servant, who moſt earneſtly deſireth Pardon and Forgiveneſs. Renew in *him* (moſt loving Father) whatſoever hath been decay'd by the Fraud and Malice of the Devil, or by *his* own carnal Will and Frailneſs; preſerve and continue this ſick Member in the Unity of the Church; conſider *his* Contrition, accept *his* Tears, aſſwage *his* Pain, as ſhall ſeem to thee moſt expedient for *him*. And foraſmuch as *he* putteth *his* full Truſt only in thy Mercy, impute not unto *him his* former Sins; but ſtrengthen *him* with thy bleſſed Spirit; and when thou art pleaſed to take *him* hence, take *him* unto thy Favour, through the Merits of thy moſt dearly beloved Son Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter ſay this Pſalm.*

In te, Domine, ſperavi, Pſal. 71.

IN thee, O Lord, have I put my Truſt, let me never be put to Confuſion: But rid me, and deliver me in thy Righteouſneſs; incline thine Ear unto me, and ſave me.

Be thou my ſtrong hold, whereunto I may always reſort: Thou haſt promiſed to help me, for thou art my Houſe of Defence, and my Caſtle.

Deliver me, O my God, out of the Hand of the ungodly: out of the Hand of the unrighteous and cruel Man. For

For thou, O Lord, art the thing that I long for: Thou art my Hope, even from my Youth.

Through thee have I been holden up ever ſince I was born: Thou art he that took me out of my Mother's Womb; my Praiſe ſhall alway be of thee.

I am become as it were a Monſter unto many: But my ſure Truſt is in thee.

O let my Mouth be filled with thy Praiſe; that I may ſing of thy Glory and Honour all the Day long.

Caſt me not away in the Time of Age: Forſake me not when my Strength faileth me.

For mine Enemies ſpeak againſt me, and they that lay wait for my Soul take their Counſel together, ſaying, God hath forſaken him, perſecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haſte thee to help me.

Let them be confounded and periſh, that are againſt my Soul: Let them be covered with Shame and Diſhonour, that ſeek to do me evil.

As for me, I will patiently abide alway: and will praiſe thee more and more.

My Mouth ſhall daily ſpeak of thy Righteouſneſs and Salvation: For I know no end thereof.

I will go forth in the Strength of the Lord God: And will make Mention of thy Righteouſneſs only.

Thou, O God, haſt taught me from my Youth up until now: Therefore will I tell of thy wondrous Works.

Forſake me not, O God, in mine old Age, when I am grey-headed: until I have ſhewed thy Strength unto this Generation, and thy Power to all them that are yet for to come.

Thy Righteouſneſs, O God, is very high, and great Things are they that thou haſt done: O God, who is like unto thee?

Glory be to the Father, and to the Son, and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: World without end. *Amen.*

¶ *Adding this:*

O Saviour of the World, who by thy Croſs and precious Blood haſt redeemed us, ſave us and help us, we humbly beſeech thee, O Lord.

¶ *Then ſhall the Miniſter ſay,*

THE Almighty Lord, who is a moſt ſtrong Tower to all them that put their Truſt in him, to whom all things in Heaven, in Earth, and under the Earth do bow and obey, be now, and evermore thy Defence, and make thee know and feel, that

there

there is none other Name under Heaven given to Man, in whom, and thro' whom thou mayeſt receive Health and Salvation, but only the Name of our Lord Jeſus Chriſt. *Amen.*

¶ *And after that ſhall ſay,*

UNto God's gracious Mercy and Protection we commit thee. The Lord bleſs thee, and keep thee. The Lord make his Face to ſhine upon thee, and be gracious unto thee. The Lord lift up his Countenance upon thee, and give thee Peace, both now and evermore. *Amen.*

The Communion of the Sick.

¶ *Forasmuch as all mortal Men be ſubject to many ſudden Perils, Diſeaſes, and Sickneſſes, and ever uncertain what time they ſhall depart out of this Life; therefore, to the intent they may be always in a readineſs to die, whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time (but eſpecially in the time of Peſtilence, or other infectious Sickneſs) exhort their Pariſhioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Chriſt, when it ſhall be publickly adminiſtred in the Church; that ſo doing, they may in caſe of ſudden Viſitation, have the leſs Cauſe to be diſquieted for lack of the ſame. But if the ſick Perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his Houſe; then he muſt give timely Notice to the Curate, ſignifying alſo how many there*

are to communicate with him, (which ſhall be three, or two at the leaſt) and having a convenient Place in the ſick Man's Houſe, with all things neceſſary ſo prepared, that the Curate may reverently miniſter, he ſhall there celebrate the holy Communion, beginning with the Collect, Epiſtle, and Goſpel, here following.

The Collect.

ALmighty everlaſting God, Maker of Mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one whom thou doſt receive; We beſeech thee to have Mercy upon this thy Servant viſited with thine hand, and to grant that *he* may take *his* Sickneſs patiently, and recover *his* bodily Health (if it be thy gracious Will) and whenſoever *his* Soul ſhall depart from the Body, it may be without Spot preſented unto thee, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Heb. 12. 5.

MY Son, deſpiſe not thou the Chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chaſteneth; and ſcourgeth every Son whom he receiveth.

The Goſpel. St. John 5. 24.

VErily, verily, I ſay unto you, He that heareth my Word, and believeth on him that ſent me, hath everlaſting Life, and

and ſhall not come into Condemnation; but is paſſed from Death unto Life.

¶ *After which, the Prieſt ſhall proceed according to the Form preſcribed for the holy Communion, beginning at theſe Words,* [Ye that do truly]

¶ *At the time of the Diſtribution of the holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that are appointed to communicate with the ſick, and laſt of all to the ſick Perſon.*

¶ *But if a Man, either by reaſon of Extremity of Sickneſs, or for want of Warning in due Time to the Curate, or for lack of Company to receive with him, or by any other juſt Impediment, do not receive the Sacrament of Chriſt's Body and Blood, the Curate ſhall inſtruct him, that if he do truly repent him of his Sins, and ſtedfaſtly believe that Jeſus Chriſt hath ſuffered Death upon the Croſs for him, and ſhed his Blood for his Redemption, earneſtly remembring the Benefits he hath thereby, and giving him hearty Thanks therefore, he doth eat and drink the Body and Blood of our Saviour Chriſt profitably to his Soul's Health, although he do not receive the Sacrament with his Mouth.*

¶ *When the ſick Perſon is viſited, and receiveth the holy Communion all at one time, then the Prieſt, for more Expedition, ſhall cut off the Form of the Viſitation at the Pſalm* [In thee, O Lord, have I put my Truſt] *and go ſtraight to the Communion.*

¶ *In the time of the Plague, Sweat, or ſuch other like contagious Times of Sickneſs or Diſeaſes, when none of the Pariſh or Neighbours can be gotten to communicate with the Sick, in their Houſes, for fear of the Infection, upon ſpecial Requeſt of the Diſeaſed, the Miniſter may only communicate with him.*

¶ *At the Time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Prieſt ſhall ſay this Exhortation.*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour

Chriſt, muſt conſider how St. *Paul* exhorteth all Perſons diligently to try and examine themſelves, before they preſume to eat of that Bread, and drink of that Cup. For as the Benefit is great, if with a true penitent Heart, and lively Faith, we receive that holy Sacrament, (for then we ſpiritually eat the Fleſh of Chriſt, and drink his Blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us:) ſo is the Danger great, if we receive the ſame unworthily. For then we are guilty of the Body and Blood of Chriſt our Saviour; we eat and drink our own Damnation, not conſidering the Lord's Body; we kindle God's Wrath againſt us; we provoke him to plague us with divers Diſeaſes, and ſundry kinds of Death. Judge therefore your ſelves, Brethren, that ye be not judged of the Lord; repent you truly for your Sins paſt; have a lively and ſtedfaſt Faith in Chriſt our Saviour; amend your Lives, and be in perfect Charity with all Men, ſo ſhall ye be meet Partakers of thoſe holy Myſteries. And above all things ye muſt give moſt humble and hearty Thanks to God the Father, the Son, and the Holy Ghoſt, for the Redemption of the World by the Death and Paſſion of our Saviour Chriſt;

both God and Man, who did humble himſelf even to the Death upon the Croſs, for us miſerable Sinners, who lay in Darkneſs, and the Shadow of Death, that he might make us the Children of God, and exalt us to everlaſting Life. And to the end that we ſhould alway remember the exceeding great Love of our Maſter, and only Saviour Jeſus Chriſt, thus dying for us, and the innumerable Benefits which by his precious Blood-ſhedding he hath obtained to us; he hath inſtituted and ordained holy Myſteries as Pledges of his Love, and for a continual Remembrance of his Death, to our great and endleſs Comfort. To him, therefore, with the Father, and the holy Ghoſt, let us give (as we are moſt bounden) continual Thanks, ſubmitting our ſelves wholly to his holy Will and Pleaſure, and ſtudying to ſerve him in true Holineſs and Righteouſneſs all the Days of our Life. *Amen.*

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion,*

YE that do truly and earneſtly repent you of your Sins, and are in Love and Charity with your Neighbours, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy Ways; draw near

with Faith, and take this holy Sacrament to your Comfort; and make your humble Confeſſion to Almighty God, meekly kneeling upon your Knees.

¶ *Then ſhall this general Confeſſion be made, in the Name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters, both he and all the People kneeling humbly upon their Knees, and ſaying,*

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all Men; we acknowledge and bewail our manifold Sins and Wickedneſs, which we from time to time moſt grievouſly have committed, by Thought, Word, and Deed, againſt thy divine Majeſty, provoking moſt juſtly thy Wrath and Indignation againſt us. We do earneſtly repent, and are heartily ſorry for theſe our Miſdoings; the Remembrance of them is grievous unto us; the Burden of them is intolerable. Have Mercy upon us, have Mercy upon us, moſt merciful Father; for thy Son our Lord Jeſus Chriſt's ſake, forgive us all that is paſt, and grant that we may ever hereafter ſerve and pleaſe thee in Newneſs of Life, to the Honour and Glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then*

¶ *Then ſhall the Prieſt (or the Biſhop, being preſent) ſtand up, and turning himſelf to the People, pronounce this Abſolution.*

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them that with hearty repentance and true faith turn unto him; have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting Life, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

COME unto me, all that travel and are heavy laden, and I will refreſh you, St. *Matth.* 11. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life, St. *John* 3. 16.

Hear alſo what St. *Paul* ſaith.

This is a true ſaying, and worthy of all men to be received, that Chriſt Jeſus came into the World to ſave Sinners, 1 *Tim.* 1. 15.

Hear alſo what Saint *John* ſaith.

If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the Propitiation for our ſins, 1 St. *John* 2. 1.

¶ *After which the Prieſt ſhall proceed, ſaying,*

Lift up your hearts.

Anſw. We lift them up unto the Lord.

Prieſt. Let us give thanks unto our Lord God.

Anſw. It is meet and right ſo to do.

¶ *Then ſhall the Prieſt ſay,*

IT is very meet, right, and our bounden Duty, that we ſhould at all times and in all Places give thanks unto thee, O Lord, * Holy Father, Almighty everlaſting God.

* *Theſe Words;* [Holy Father] *muſt be omitted on Trinity Sunday.*

¶ *Here ſhall follow the proper Preface, according to the time, if there be any ſpecially appointed; or elſe immediately ſhall follow,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of Hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. *Amen.*

¶ *Pro-*

¶ *Proper Prefaces.*

¶ *Upon Chriſtmas-day, and ſeven Days after.*

BEcauſe thou didſt give Jeſus Chriſt thine only Son to be born as at this time for us, who by the operation of the holy Ghoſt, was made very man, of the ſubſtance of the Virgin *Mary* his Mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, *&c.*

¶ *Upon Eaſter-day, and ſeven Days after.*

BUT chiefly are we bound to praiſe thee for the glorious Reſurrection of thy Son Jeſus Chriſt our Lord: For he is the very Paſchal Lamb which was offered for us, and hath taken away the ſin of the World; who by his death hath deſtroyed death, and by his riſing to life again, hath reſtor'd to us everlaſting life. Therefore, *&c.*

¶ *Upon Aſcenſion-day, and ſeven Days after.*

THrough thy moſt dearly beloved Son, Jeſus Chriſt our Lord, who after his moſt glorious Reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into Heaven to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in Glory. Therefore, *&c.*

¶ *Upon*

¶ *Upon Whitſunday, and ſix Days after.*

THrough Jeſus Chriſt our Lord; according to whoſe moſt true Promiſe the Holy Ghoſt came down as at this time from Heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery Tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth, giving them both the gift of divers Languages, and alſo boldneſs with fervent zeal, conſtantly to preach the Goſpel unto all Nations, whereby we have been brought out of Darkneſs and Error into the clear light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore, *&c.*

¶ *Upon the Feaſt of Trinity only.*

WHO art one God, one Lord; not one only Perſon, but three Perſons in one Subſtance. For that which we believe of the Glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality. Therefore, *&c.*

¶ *Af-*

¶ *After each of which Prefaces, ſhall immediately be ſung or ſaid,*

THerefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord moſt high. *Amen.*

¶ *Then ſhall the Prieſt, kneeling down at the Lord's Table, ſay, in the name of all them that ſhall receive the Communion, this Prayer following.*

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own Righteouſneſs, but in thy manifold and great Mercies. We are not worthy ſo much as to gather up the crumbs under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy; Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his Blood, that our ſinful Bodies may be made clean by his Body, and our Souls waſhed through his moſt precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ Then

¶ *When the Prieſt ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more readineſs and decency break the Bread before the People, and take the Cup into his hands, he ſhall ſay the Prayer of Conſecration as followeth.*

ALmighty God, our heavenly Father, who of thy tender mercy didſt give thine only Son Jeſus Chriſt to ſuffer death upon the Croſs for our Redemption, who made there (by his one Oblation of himſelf once offered) a full, perfect, and ſufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World, and did inſtitute, and in his holy Goſpel command us to continue a perpetual Memory of that his precious Death, until his coming again; Hear us, O merciful Father, we moſt humbly beſeech thee, and grant that we receiving theſe thy Creatures of Bread and Wine, according to thy Son our Saviour Jeſus Chriſt's holy Inſtitution, in remembrance of his Death and Paſſion, may be Partakers of his moſt bleſſed Body and Blood: Who in the ſame Night that he was betrayed (*a*) took Bread, and when he had given Thanks, (*b*) he brake it, and gave it to his Diſciples, ſaying, Take eat, (*c*) this is my Body which is given

(*a*) *Here the Prieſt is to take the Paten into his hands.*

(*b*) *And here to break the Bread.*

(*c*) *And here to lay his hand upon all the Bread.*

given for you, do this in remembrance of me. Likewiſe after Supper (d) he took the Cup, and when he had given Thanks, he gave it to them, ſaying, Drink ye all of this, for this (e) is my Blood of the New Teſtament which is ſhed for you, and for many, for the remiſſion of Sins: Do this, as oft as ye ſhall drink it, in remembrance of me. *Amen.*

(d) *Here he is to take the Cup into his Hand.*

(e) *And here to lay his Hand upon every Veſſel (being Chalice or Flagon) in which there is any Wine to be conſecrated.*

¶ *Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts and Deacons in like manner (if any be preſent) and after that to the People alſo in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he ſhall ſay,*

THE Body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy Body and Soul unto everlaſting Life. Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

¶ *And the Miniſter that delivereth the Cup to any one, ſhall ſay,*

THE Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy Body and Soul unto everlaſting Life.

Drink

Drink this in remembrance that Chriſt's Blood was ſhed for thee, and be thankful.

¶ *If the conſecrated Bread or Wine be all ſpent before all have communicated, the Prieſt is to conſecrate more, according to the Form before preſcribed: Beginning at* [Our Saviour Chriſt in the ſame Night, *&c.*] *for the bleſſing of the Bread; and at* [Likewiſe after Supper, *&c.*] *for the bleſſing of the Cup.*

¶ *When all have communicated, the Miniſter ſhall return to the Lord's Table, and reverently place upon it what remaineth of the conſecrated Elements, covering the ſame with a fair linen Cloth.*

¶ *Then ſhall the Prieſt ſay the Lord's Prayer, the People repeating after him every Petition.*

OUR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from Evil. For thine is the Kingdom, the Power, and Glory, for ever and ever. *Amen.*

¶ *After ſhall be ſaid as followeth.*

O Lord and heavenly Father, we thy humble ſervants entirely deſire thy Fatherly Goodneſs, mercifully to accept this our Sacrifice of Praiſe and Thankſgiving; moſt humbly beſeeching thee to grant, that by the Merits and Death of thy

Son

Son Jeſus Chriſt, and through Faith in his Blood, we and all thy whole Church may obtain remiſſion of our Sins, and all other Benefits of his Paſſion. And here we offer and preſent unto thee, O Lord, our ſelves, our Souls and Bodies, to be a reaſonable, holy, and lively Sacrifice unto thee; humbly beſeeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy Grace and heavenly Benediction. And although we be unworthy through our manifold Sins to offer unto thee any Sacrifice; yet we beſeech thee to accept this our bounden Duty and Service; not weighing our Merits, but pardoning our Offences, thro' Jeſus Chriſt our Lord; by whom, and with whom, in the Unity of the holy Ghoſt, all Honour and Glory be unto thee, O Father Almighty, World without end. *Amen.*

¶ *Or this.*

ALmighty and everlaſting God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy Myſteries, with the ſpiritual Food of the moſt precious Body and Blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy Favour and Goodneſs towards us; and that

we are very Members incorporate in the myſtical Body of thy Son, which is the bleſſed Company of all faithful People; and are alſo Heirs thro' hope of thy everlaſting Kingdom, by the Merits of the moſt precious Death and Paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy Grace, that we may continue in that holy fellowſhip, and do all ſuch good Works as thou haſt prepared for us to walk in, thro' Jeſus Chriſt our Lord, to whom with thee and the holy Ghoſt be all Honour and Glory, World without end. *Amen.*

¶ *Then ſhall be ſaid or ſung,*

GLory be to God on high, and in Earth Peace, good Will towards Men. We praiſe thee, we bleſs thee, we worſhip thee, we glorifie thee, we give thanks to thee for thy great Glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the Sins of the World, have Mercy upon us. Thou that takeſt away the Sins of the World, have Mercy upon us. Thou that takeſt away the Sins of the World, receive our Prayer. Thou that ſitteſt at the right-

hand

hand of God the Father, have Mercy upon us.

For thou only art Holy, thou only art the Lord; thou only, O Chriſt, with the holy Ghoſt, art moſt high in the Glory of God the Father. *Amen.*

¶ *Then the Prieſt or Biſhop (if he be preſent) ſhall let them depart with this Bleſſing.*

THE Peace of God which paſſeth all Underſtandings, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jeſus Chriſt our Lord, and the Bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be among you, and remain with you always. *Amen.*

Proper Collects that may be uſed with any of the Prayers for the Sick.

LET thy merciful Ears, O Lord, be open to the Prayers of thy humble ſervants, and that we may obtain our Petitions, make us to ask ſuch Things as ſhall pleaſe thee, thro' Jeſus Chriſt our Lord.

IN the midſt of Life we are in Death; of whom may we ſeek for ſuccour but of thee, O Lord, who for our Sins art juſtly diſpleaſed; yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal Death. Thou knoweſt, Lord, the ſecrets of our Heart, ſhut not thy merciful Ears to our Prayers; but ſpare us, Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer us not at the laſt hour, for any pains of Death to fall from thee.

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the Reſurrection and the Life, we beſeech thee to raiſe us from

from the Death of Sin to the Life of Righteouſneſs, that at the general Reſurrection in the laſt Day, we may be found acceptable in thy ſight, and may have our perfect Conſummation and Bliſs, both in Body and Soul, in thy eternal Glory, through Jeſus Chriſt our Lord.

GRant we beſeech thee Almighty God, that we, who for our evil Deeds do worthily deſerve to be puniſh'd, by the comfort of thy Grace may mercifully be relieved, thro' our Lord and Saviour Jeſus Chriſt.

O Moſt mighty God, and merciful Father, who haſt Compaſſion upon all Men, and hateſt nothing that thou haſt made, who wouldeſt not the Death of a Sinner, but that he ſhould rather turn from his Sin and be ſaved, mercifully forgive us our Treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our Sins. Thy Property is always to have mercy, to thee only it appertaineth to forgive Sins. Spare us therefore, good Lord, ſpare us, whom thou haſt redeemed. Enter not into Judgment with thy ſervants, who are vile Earth, and miſerable Sinners, but ſo turn thine anger from us, who meek-

ly acknowledge our Vileneſs, and truly repent us of our Faults, and ſo make haſt to help us in this World, that we may ever live with thee in the World to come, thro' Jeſus Chriſt our Lord.

O God the Creator and Preſerver of all Mankind, we humbly beſeech thee for all Sorts and Conditions of Men, that thou wouldeſt be pleaſed to make thy ways known unto them, thy ſaving health unto all Nations; more eſpecially we pray for the good Eſtate of the Catholick Church, that it may be ſo guided and govern'd by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of Truth, and hold the Faith in unity of Spirit, in the bond of Peace, and in Righteouſneſs of Life; finally, we commend to thy fatherly Goodneſs, all thoſe who are any ways afflicted or diſtreſſed in Mind, Body or Eſtate; (eſpecially him for whom our Prayers are deſired) that it may pleaſe thee to comfort and relieve them, according to their ſeveral Neceſſities, giving them Patience under their Sufferings, and a happy Iſſue out of all their Afflictions, and this we beg for Jeſus Chriſt his ſake.

Al-

ALmighty and everlaſting God, who art always more ready to hear, than we to pray, and art wont to give more than either we deſire or deſerve; pour down upon us the abundance of thy mercy, forgiving us thoſe things whereof our Conſcience is afraid, and giving us thoſe good things which we are not worthy to ask, but thro' the Merits and Mediation of Jeſus Chriſt our Lord.

O God, merciful Father, that deſpiſeſt not the ſighing of a contrite Heart, nor the deſire of ſuch as be ſorrowful; mercifully aſſiſt our Prayers that we make before thee in all our Troubles and Adverſities whenſoever they oppreſs us, and graciouſly hear us, that thoſe Evils which the craft and ſubtilty of the Devil, or Men worketh againſt us, be brought to nought, and by the Providence of thy Goodneſs, they may be diſperſed, that we thy ſervants being hurt by no Perſecutions (or Afflictions) may ever more give thanks unto thee in thy holy Church, thro' Jeſus Chriſt our Lord.

WE beſeech thee, O Father, mercifully to look upon our Infirmities, and for the Glory of thy Name, turn from us all

thoſe Evils that we moſt righteouſly have deſerved, and grant that in all our troubles we may put our whole Truſt and Confidence in thy Mercy, and ever more ſerve thee in Holineſs and Pureneſs of Living, to thy Honour and Glory, thro' our only Mediator and Advocate, Jeſus Chriſt our Lord.

ALmighty and everlaſting God, who of thy tender Love to Mankind, haſt ſent thy Son, our Saviour, Jeſus Chriſt, to take upon him our Fleſh, and to ſuffer Death upon the Croſs, that all Mankind ſhould follow the Example of his great Humility; mercifully grant, that we may both follow the Example of his Patience, and alſo be made partakers of his Reſurrection, thro' Jeſus Chriſt our Lord.

ALmighty God, the Fountain of all Wiſdom, who knoweſt our Neceſſities before we ask, and our Ignorance in asking, we beſeech thee to have Compaſſion upon our Infirmities, and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot ask, vouchſafe to give us, for the worthineſs of thy Son, Jeſus Chriſt our Lord. *Amen.*

A general Prayer for the Acceptance of our Devotions for the Sick.

From Biſhop Andrews. O Lord, it is a great Preſumption that one Sinner ſhould dare to commend another to thy Divine Majeſty, eſpecially the greater Sinner, the leſs. And who would not fear to undertake it? But thy Commandment it is, *That we ſhould pray for the ſick Members of thy Church, and mourn with them that mourn:* And thou haſt promiſed that our Prayers thus made, thou wilt receive. And now behold, O Lord, we that are no way meet, but unworthy, utterly unworthy, to ask for ought, for our ſelves, Charity and Compaſſion ſo binding us, are enforced to become Suitors to thee for others, even for this thy Servant, now afflicted by thee. To thee we hope; to thee we deſire; to thee we entreat and pray, in the moſt meek and humble Manner, and even from the Bottom of our Hearts. O Lord, that which thou mighteſt juſtly deny to our Unworthineſs, deny not, we beſeech thee, to thine own gracious Goodneſs. O Lord forgive us our Sins, O Lord forgive us our Sins, our great and grievous Sins, oft and many times committed, long and many Years continued, ſo

that we may be meet to pray for others, and ſo our Prayers be made unto thee in an acceptable time.

Graciouſly look upon our Afflictions.

Pitifully behold the Sorrows of our Hearts.

Mercifully forgive the Sins of thy People.

Favourably with Mercy hear our Prayers.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt, graciouſly hear us, O Lord Chriſt. *Amen.*

¶ *Particular Prayers for the Sick.*

From Biſhop Patrick. O Moſt gracious God, who by thy Son Jeſus Chriſt, haſt knit us all together in one Body, that we ſhould love one another, and whether one Member ſuffers, all the Members ſhould ſuffer with it, we humbly implore thy tender Mercies towards this thy Servant, of whoſe afflicted Condition we deſire to have a compaſſionate Senſe and Feeling.

Look graciouſly upon him, O Lord, and viſit him with thy Salvation. Vouchſafe him ſuch Conſolations from above, as we ſhould deſire for our ſelves, were we in his

his Eſtate Give him a true penitent Heart for all the Offences he hath at any Time committed; together with a lively Faith in thy Son Jeſus, who came into the World to ſave Sinners. Give him the Comfort of a holy Hope, that thou accepteſt his Repentance, and faithful Devotion to thee. Support him by this Hope, under all his Pain, and enable him patiently to ſubmit to thy fatherly Correction. Send him Help now in time of Need, both for his Soul and for his Body. Bleſs the Means for his Recovery; and if it be thy good Pleaſure reſtore him ſpeedily to his former Health, together with a ſerious Reſolution in his Heart, to ſerve thee more zealouſly all his Days.

Or if thou haſt otherwiſe reſolved in thy wiſe Counſels; deliver him from the Fear of Death, aſſiſt him in his laſt Agony, give him an eaſie and chearful Paſſage out of this Life, and ſend thy holy Angels to conduct him into Reſt and Peace, with our Lord Jeſus: For the ſame Jeſus Chriſt's ſake. *Amen.*

I.

From Biſhop Taylor. ALmighty God, Father of Mercies, the God of Peace and Comfort, of Reſt and Pardon; we thy Servants, in Duty to thee, and Charity to our

Bro-

Brother, humbly beg Mercy of thee for *him*, to deſcend upon *his* Body, and *his* Soul. We come to thee in the Name of Jeſus, praying thee to pardon the Sins of this thy Servant, and to put them all upon the Accounts of the Croſs, and to bury them in the Grave of him that died for us, that they may never riſe up in Judgment againſt *him*, nor bring *him* in the Day of Trial to Shame and Confuſion of Face. *Amen.*

II.

GIVE thy Servant, O Lord, Patience in *his* Sorrows, Comfort in *his* Sickneſs, and reſtore *him* to Health, if it ſeem good to thee. And however thou ſhalt determive concerning *him* in this Affair, yet make *his* Repentance perfect, and *his* Faith ſtrong, and *his* Hope ſtedfaſt, and *his* Paſſage ſafe; that when thou ſhalt call *his* Soul from the Priſon of the Body, it may enter into the Reſt of the Sons of God, and the Boſom of Bleſſedneſs, and be with the Holy Jeſus. *Amen.*

III.

O Lord, thou knoweſt all the Neceſſities, and all the Infirmities of thy Servant: Fortifie *his* Soul with ſpiritual Joys, and perfect Reſignation; and take from *him* all inordinate Affections to this World;

World; and enlarge *his* Heart with Deſires of being with thee, and of Freedom from Sin, and of the Fruition of God. *Amen.*

IV.

LOrd, let not any Pain or Paſſion diſcompoſe the Order of *his* Thoughts, or *his* Duty; and lay no more upon thy Servant than thou wilt make *him* able to bear; and together with the Temptation do thou provide a Way to eſcape; even by the Mercies of a longer, and more holy Life; or by the Mercies of a bleſſed Death, even as it pleaſeth thee, O Lord, ſo let it be. *Amen.*

V.

LOrd, let the Tenderneſs of *his* Conſcience, and the Spirit of God, call to mind *his* Sins, that they may be confeſſed and repented of: And let thy powerful Grace remove from *his* Soul every Root of Bitterneſs; and in the Union of the holy Jeſus, and in the Love of God, and in the Communion of all the Saints, let this Soul be preſented to thee blameleſs, and entirely pardon'd, and thoroughly waſhed, through Jeſus Chriſt our Lord. *Amen.*

VI.

VI.

O Holy, moſt gracious Saviour, in whoſe Hands the Souls of all faithful People are laid up 'till the Day of Recompence, have Mercy upon the Soul and Body of this thy Servant, refreſh *him* with the Aids of the Spirit of Grace and Comfort, and ſupply all *his* Neceſſities known only unto thee. Let *him* dwell in Peace, feeling thy Pardon, ſupported by thy Goodneſs, abſolved by thy Sentence, and ſaved by thy Mercy, that whenever *his* Soul ſhall go out from the Body, it may be received by Angels, and preſerved from evil Spirits, and laid up in thy Boſom; and that at the Day of thy ſecond coming, *his* Body may be raiſed up with Power to behold for ever the Face of God, in the Glories of Jeſus Chriſt our Lord. *Amen.*

¶ *A larger Form of Prayer for the Sick.*

From Biſhop Patrick. O Lord, the Father of our Spirits, who giveſt us Life and Breath, and all things, and haſt not thought a Crown of everlaſting Life too much to promiſe us, we believe that thou wilt not deny us what is needful and fit for us, both for our Souls and our Bodies, in our Paſſage through this World, to that Honour, Glory and

and Immortality. In this Confidence, we more particularly recommend this thy ſick Servant to thy infinite and moſt compaſſionate Mercy. Settle in *his* Soul a ſtedfaſt Faith, that thou doſt not willingly grieve the Children of Men, but intendeſt good to *him* by this thy fatherly Correction. And now that all other Pleaſures and Enjoyments fail *him*, repreſent thy ſelf more effectually unto *him*, as the only Support and Stay of *his* Hope, and Rock of Salvation. Wherein-ſoever *he* hath neglected thee, or committed any Offence againſt thee, make *him* deeply ſenſibly of it, and heartily ſorrowful for all *his* Tranſgreſſions. ✗And as *he* earneſtly deſires Pardon and Forgiveneſs of thee, ſo work in *him* a ſerious Reſolution, to live more circumſpectly and righteouſly for the Time to come. Aſſiſt *him* graciouſly, O Lord, that *he* may give a Proof of *his* ſincere Intentions, hereafter to ſubmit *himſelf* in all things to thy Will, by *his* patient Submiſſion to thy fatherly Correction now. ✗O that *he* may ſo quietly, ſo meekly, ſo humbly, and chearfully, reſign *his* Will unto thee, to ſuffer what thou inflicteſt, that *he* may be the more diſpoſed to do readily whatſoever thou commandeſt. For which End, make *him* thoroughly apprehenſive of thy ſovereign Power and Authority

thority over all Creatures. Poſſeſs *him* with a great Reverence of thy Wiſdom and Juſtice; with an entire Confidence in thy Goodneſs and Love, and with a thankful Remembrance of all thy paſt Mercies to *him*, that ſo *he* may the better endure what thou layeſt upon *him* at preſent, and may ever chuſe to follow thy Directions, and ſubmit to thy Orders, and delight to do thy Will, O God.

Bleſs the Remedies which are uſed for the reſtoring *him* to *his* former Health, that *he* may live to perform *his* Duty with greater Care. Or if thou haſt otherwiſe appointed, accept graciouſly of *his* Purpoſes of Amendment, and diſpoſe *him* to return back *his* Spirit willingly unto thee who gaveſt it; and with great Humility, and deep Senſe of *his* own Undeſervings, to expect thy Mercy declar'd in Chriſt Jeſus. Fix *his* Mind ſtedfaſtly upon him, who hath led the Way thro' the Grave unto Heaven; that *he* may not be affrighted with the approaches of Death, but looking beyond it to that high and holy Place, where the Lord Jeſus is, may rejoice in Hope of eternal Glory.

And grant that every one of us, in our beſt Eſtate of Health, may conſider perpetually how frail and weak we are. That

ſo

ſo we may not abuſe our ſelves by an intemperate uſe of any ſenſual Pleaſures, nor load our Minds with the Cares of this Life, nor ſpend our Days in a vain purſuit of the honour and glory of this World: But may paſs all the Time of our ſojourning here in fear, and may live ſo righteouſly and ſoberly in this preſent World, as becomes thoſe who expect ſhortly to give an Account to thee, who wilt judge all Men according to their Works. Hear us, O Lord, we moſt humbly beſeech thee, through Chriſt Jeſus our merciful and compaſſionate High Prieſt, who ſits at thy right hand, and lives for ever to make Interceſſion for us. *Amen.*

ASſiſt us mercifully, O Lord, in theſe our Supplications and Prayers, and diſpoſe the Way of thy Servants towards the Attainment of everlaſting Salvation; that among all the Changes and Chances of this mortal Life, they may ever be defended by thy moſt gracious and ready help, thro' Jeſus Chriſt our Lord. *Amen.*

O Lord bleſs, keep, and defend this thy Servant with thy heavenly Grace and Benediction, that *he* may continue thine for ever, and daily *From Dr. Hammond.*

increaſe in thy holy Spirit more and more, until *he* comes to thy everlaſting Kingdom.

Let thy mighty hand and out-ſtretch'd Arm, O Lord, be ever *his* defence; thy Mercy and loving Kindneſs in Jeſus Chriſt thy dear Son, *his* Salvation; thy true and holy Word, *his* Inſtruction; thy Grace and holy Spirit, *his* Comfort and Conſolation, both now and at the hour of Death.

Heb. 13. 20, 21. *NOW the God of Peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the Sheep, through the Blood of the everlaſting Covenant, make you perfect in ev'ry good Work to do his Will, working in you that which is well-pleaſing in his ſight, thro' Jeſus Chriſt, to whom be Glory for ever and ever.* Amen.

¶ *Proper Pſalms for the Sick.*

I.

O Lord rebuke me not in thine Indignation: neither chaſten me in thy Diſpleaſure, *Pſal.* 6. 1.

2. Have Mercy upon me, O Lord, for I am weak: O Lord heal me, for my bones are vexed, *Pſal.* 6. 2.

3. My

3. My Soul alſo is ſore troubled: but Lord how long wilt thou puniſh me? *Pſal.* 6. 3.

4. Thine Arrows ſtick faſt in me: and thy hand preſſeth me ſore, *Pſal.* 38. 2.

5. There is no Health in my Fleſh, becauſe of thy Diſpleaſure: neither is there any Reſt in my Bones by reaſon of my Sin, *Pſal.* 38. 3.

6. For my Wickedneſſes are gone over my Head: and are like a ſore Burden too heavy for me to bear, *Pſal.* 38. 4.

7. I am feeble, and ſore ſmitten: I have roared for the very Diſquietneſs of my Heart, *Pſal.* 38. 8.

8. My Heart panteth, my Strength hath failed me: and the ſight of mine Eyes is gone from me, *Pſal.* 38. 10.

9. Therefore is my Spirit vexed within me: my Heart within me is deſolate, *Pſal.* 143. 4.

10. Turn thee, O Lord, and deliver my Soul: O ſave me for thy Mercies ſake, *Pſal.* 6. 4.

11. For in Death no Man remembreth thee: and who will give thee Thanks in the Pit? *Pſal.* 6. 5.

12. Hide not thy Face from me in the time of my Trouble: incline thine Ears unto me when I call; O hear me, and that right ſoon, *Pſal.* 102. 2.

13. For my Days are conſumed away like ſmoke: my Heart is ſmitten down and withered like graſs, *Pſal.* 102. 3, 4.

14. And that becauſe of thine Indignation and Wrath: for thou haſt lifted me up and caſt me down, *Pſal.* 102. 10.

15. But I ſaid, O my God, take me not away in the midſt of mine Age: as for thy Years, they endure throughout all Generations, *Pſal.* 102. 24.

16. Wherefore in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord, my God.

II.

PSAL. LI.

HAVE Mercy upon me, O God, after thy great Goodneſs: according to the multitude of thy Mercies do away mine Offences.

2. Waſh me thoroughly from mine Iniquity: and cleanſe me from my Sin.

3. For I acknowledge my Faults: and my Sin is ever before me.

4. Againſt thee only have I ſinned, and done this Evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

5. Be-

5. Behold, I was ſhapen in Wickedneſs: and in Sin hath my Mother conceived me.

6. But lo, thou requireſt Truth in the inward parts: and ſhalt make me to underſtand Wiſdom ſecretly.

7. Thou ſhalt purge me with Hyſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

8. Thou ſhalt make me hear of Joy and Gladneſs; that the Bones which thou haſt broken may rejoyce.

9. Turn thy Face from my Sins: and put out all my miſdeeds.

10. Make me a clean Heart, O God: and renew a right Spirit within me.

11. Caſt me not away from thy preſence: and take not thy holy Spirit from me.

12. O give me the Comfort of thy help again: and ſtabliſh me with thy free Spirit.

13. Then ſhall I teach thy ways unto the Wicked: and Sinners ſhall be converted unto thee.

III.

HEAR my Prayer, O Lord, and conſider my deſire: hearken unto me, for thy Truth and Righteouſneſs ſake, *Pſal.* 143. 1.

2. And enter not into Judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified, *Pſal.* 143. 2.

3. The Sacrifice of God is a troubled Spirit: a broken and contrite Heart, O God, thou wilt not deſpiſe, *Pſal.* 51. 17.

4. Lord, thou knoweſt all my deſire: and my groaning is not hid from thee, *Pſal.* 38. 9.

5. I ſtretch forth my hands unto thee: my ſoul gaſpeth unto thee as a thirſty land, *Pſal.* 143. 6.

6. Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit, *Pſal.* 143. 7.

7. Haſt thee to help me, O Lord God of my ſalvation, *Pſal.* 38. 22.

8. For thou art a Place to hide me in, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance, *Pſal.* 32. 8.

9. Into thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord God of Truth, *Pſal.* 31. 5.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

¶ *A Proteſtation of Faith, which may be repeated by the Sick, after giving his Aſſent to the Creed.*

From Bp. *Coſin's.* IN this Faith, which I do unfeignedly Believe, as a true Member of Chriſt's Catholick Church, do I propoſe to finiſh my Life, and if ought ſhall happen through the violence of my Sickneſs, or the ſuggeſtions of my ghoſtly Enemies, whereby I ſhall come to think, ſay, or do, any Thing contrary to this holy Faith and Purpoſe, I do here revoke it before hand, and proteſt from my Soul, even before Chriſt and his holy Angels, that I give no conſent thereunto; giving moſt humble and hearty thanks unto my loving Creator and Redeemer, that by the wonderful Goodneſs of his Bounty, he hath vouchſafed to bring me to the Knowledge of this Faith in him; which with my Soul and Body, I commend into his moſt holy and merciful Hands, now, and at the Hour of my Death. *Amen.*

¶ *Also this Protestation of Forgiveness.*

From Bp. *Cosins.* I Do farther most humbly desire all, and every one, whom I have offended, that they would vouchsafe to forgive me. And I do freely and heartily forgive all the World, wherein soever any hath offended me, or done me any manner of Injury whatsoever, even as I desire to be forgiven of God, and to be absolved from my sins, for the Merits of my blessed Redeemer. *Amen.*

Occa-

Occaſional Prayers

FOR THE

SICK.

¶ *A Prayer for a Perſon in the beginning of his Sickneſs.*

From Bp. *Taylor.* O Almighty God, merciful and gracious, who in thy Juſtice didſt ſend Sorrow and Tears, Sickneſs and Death into the World, as a Puniſhment for Man's Sin; and haſt comprehended all under Sin, and this ſad Covenant of Sufferings, not to deſtroy us, but that thou mighteſt have Mercy upon all, making thy Juſtice to miniſter to Mercy, ſhort Afflictions to an eternal weight of Glory; as thou haſt been pleaſed to turn the Sins of this thy Servant into Sickneſs, ſo turn, we beſeech thee, his Sickneſs to the Ad-

vantage of Holineſs and Religion, of Mercy and Pardon, of Faith and Hope, of Grace and Glory. Thou haſt now called *him* to the fellowſhip of Sufferings; Lord, by the means of thy Religion, let *his* preſent Condition be ſo ſanctified, that *his* Sufferings may be united to the Sufferings of *his* Lord; that ſo thou mayeſt pity and aſſiſt *him*, relieve *his* Sorrow and ſupport *his* Spirit, direct *his* Thoughts, and ſanctifie the Accidents of *his* Sickneſs; that the Puniſhment of *his* Sin may be to *him* a School of Vertue; in which ſince thou haſt now entered *him*, Lord make *him* an holy Proficient; that *he* may behave *himſelf* as a Son under Diſcipline, humbly and obediently, evenly and penitently, that *he* may be brought by this means nearer to thee; that if *he* ſhall go forth of this Sickneſs by the Gate of Life and Health, *he* may return to the World with great ſtrength of Spirit, to run a new Race of a ſtricter Holineſs, and a more ſevere Religion; or if *he* paſs from hence with the out-let of Death, *he* may enter into the boſom of *his* Lord, and may feel the preſent Joys of certain hope of that ſea of Pleaſures, in which all thy Saints and Servants ſhall be comprehended to eternal Ages. Grant this, for Jeſus Chriſt his ſake, our deareſt Lord and Saviour. *Amen.*

¶ *A Prayer for a Bleſſing on the Means us'd for a ſick Perſon's Recovery.*

From Mr. *Kettlewell.* O Gracious Lord, by whoſe Word Man lives, and not by any Human Means alone, direct we pray thee the Counſels of thoſe, who preſcribe to this thy Servant, and proſper the Medicines which are uſed to procure *him* eaſe and ſtrength, but let not *his* Confidence in them leſſen any thing of *his* Dependance on thee, but make *him* ſenſible that every good Gift is from thee, and that it is thou that giveſt us help in time of need: To whom therefore, but to thee, ſhould we flee in the Day of our Viſitation? Since it is thy Bleſſing only that maketh the Means we uſe effectual; and however vain the uſe of them is without thee, if thou biddeſt them, the Things or Accidents which we don't think of, or ſet leaſt by, ſhall recover us. O, therefore, as their part, who adminiſter to *him*, is the Care, ſo let thine, O God, be the Bleſſing, and *his* the Comfort: And as *he* regards them as thy Inſtruments, ſo let *him* own thee for the Author of *his* Mercies, and to thee give Thanks, and pay *his* Vows and Services, thro' our dear Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *A*

¶ *A Prayer for spiritual Improvements by Sickness.*

From Dr. *Inet.* O Merciful Father, who scourgest those thou lovest, and chastisest those thou wilt receive; Let thy loving Correction purge out all the Dross of thy Servant, and make *him* great in thy Favour by *his* present Humiliation. O let *him* learn *thy Statutes*, in this School of *Affliction*: Let *him seek thee early* in it, and when *his Heart* is *overwhelmed*, *Lead* him *to the Rock that is higher than* he.

Let thy *Rod* awaken him from *his* former Security in Sin, and let *him* sensibly find, that thou *chastisest* him *for* his *Profit*, that he *may be partaker of thy Holiness*.

Teach *him* by this Proof of thy fatherly Correction, to be more dutiful for the Time to come; to repent of *his* former Miscarriages, and to *redeem the Time past*, by a double Diligence for the future, if thou shalt in Mercy raise *him* up again. Let the Remainder of *his* Life be thine, and let nothing separate *him* from thy Love and Service, but let it be *his* whole Care and Study to provide Oyl for *his* Lamp, and to trim and adorn *his* Soul for Eternity, That so *all the Days of* his *appointed Time* he *may wait till* his *Change come*; and be ready whensoever *his* Lord shall call *him*. *Amen*.

¶ *A*

A Prayer for a sick Person when there appeareth some hope of Recovery.

From Bp. *Patrick.* WE thank thee, O Father, Lord of Heaven and Earth, that thou hast heard our Prayers for thy afflicted Servant, and given *him* some Respite and Hopes of Recovery from this great Illness. Blessed be thy Goodness! That *he* hath not made *his* Bed in the Dust, but is likely to continue still amongst us, in the Land of the Living. Blessed be thy Goodness, for so great (*and lately unexpected*) Mercy to *him*.

And O thou preserver of Men, who hast begun to revive and quicken *him* again; go on to perfect that which belongs to *his* Cure, and forsake not the work of thy own Hands. Repair all the Decays in *his* outward Man, that *his* Mind may also recover its former strength, to praise and bless thy Goodness to *him*.

And visit *him* in the mean time with thy heavenly Consolation from above. Fill *him* with comfortable Thoughts of thy Love, and of the tender compassionate Care which our Lord Jesus takes of all his afflicted Servants. Endue *him* still with more patient submission to thy Will, and enable *him* both quietly to wait upon thee, till

till thou haſt finiſhed *his* Recovery, and alſo to continue ſtedfaſtly reſolv'd to ſerve thee more faithfully with *his* reſtored Strength, through Jeſus Chriſt our moſt bleſſed Saviour and Redeemer. *Amen.*

¶ *A Prayer for one who is dangerouſly Ill.*

O Almighty God, *Gracious and Merciful, and Long-ſuffering, whoſe Compaſſions fail not*, look down we beſeech thee, upon the low and diſtreſſed State of thy Servant, now lying in the Extremity of Sickneſs. The harder *his* Illneſs preſſes upon *him*, the louder does it call upon thee for Help. O be merciful therefore unto *him*, according to the Neceſſity of *his* Caſe, and according to the Multitude of thy tender Mercies in Jeſus Chriſt. Rebuke the Diſtemper, that it prevail not over *him* to Death, but turn its malevolent Aſpect into a joyous Expectation of Life. In as great danger as *he* is, yet if thou wilt, O Lord, we know thou canſt make *him* whole; if thou ſpeakeſt the Word, it ſhall be done. In Submiſſion therefore to thy moſt wiſe and good Diſpoſal of all Things, we beg this Mercy at thy Hands, that thou wouldſt let *this* bitter *Cup paſs away* from thy Servant, and

and cauſe *a Way for* him *to eſcape* out of this dangerous Condition. *O ſpare him a little, and his Soul ſhall live.* Amen.

¶ *A Prayer for a ſick Perſon that wants Sleep.*

From Bp. *Patrick.* ADored be thy Love, thy wonderful Love, O moſt gracious God, who haſt ſo many ways expreſſed thy Bounty toward us. Thy Mercies in Chriſt Jeſus ſurpaſs all our thoughts; nor are we able to number all the other Bleſſings thou haſt beſtow'd upon us. How much do we owe thee for the quiet Sleep of but one Night? We ſee in this thy poor afflicted Servant, how much we ought to thank thee for this ſingle Bleſſing; that our Eyes, when we would cloſe them, are not held waking.

Pardon, good Lord, our foul Ingratitude for this and all the reſt of thy undeſerved Mercies; and be pleaſed graciouſly alſo to viſit * *him*, who ſtill languiſhes on *his* Sick-bed, looking up to thee, from whom cometh our help. Renew *his* waſted Spirits with comfortable ſleep; compoſe *him* to a ſweet and undiſturb'd reſt, refreſh *him* thereby ſo ſenſibly, that *he* may be reſtor'd to ſuch a degree of Strength, as may make *him* able in ſome meaſure, affectionately to acknowledge thy Good-

* *Or her.*

Goodness, when thou hast dealt so bountifully with *him*. Or if thou delayest to bestow that Blessing on *him*, O God, that in the multitude of *his* Thoughts within *him*, thy Comforts may delight *his* Soul. If *he* be still toss'd upon a wearisome Bed, without any rest, O that *his* Mind may rest, and repose it self in the bosom of thy dearest Love, and may feel the most sensible Consolations from Heaven, not only quieting, but greatly rejoicing *his* Heart. Preserve the use of *his* Understanding, and let the Enemy have no Advantage of *him*, but make *him* able to say, *I will wait patiently for the Lord, 'till he incline his Ear unto me, and hear my Cry. O hear* his *Prayer, O Lord, and give ear unto* his *Cry: O spare* him, *that* he *may recover Strength before* he *go hence and be no more. Amen*, for Jesus Christ his sake. *Amen.*

Psal. 40. 1. & 39, 12, 13.

¶ *A Prayer to be said when the sick Person grows Light-headed.*

From Bishop Patrick.

O Lord, look down from Heaven, in much Pity and Compassion, upon this thy afflicted servant, who is not able now to look up unto thee. The sadder *his* Condition grows, the fitter Object it is of thy infinite tender Mercies; who acceptest, we believe, of the submission

sion *he* made of *himself*, in the beginning of *his* Sickness, to thy Almighty Wisdom and Goodness. And therefore since it is thy Pleasure to suffer *his* Distemper to proceed to this dangerous Extremity, thou wilt no less graciously love *him*, and delight in *him*, than if *he* could still give up *himself* to thy blessed Will.

And hear, O most merciful Father, our Prayers in *his* behalf; excite them also to a greater Ardency than ever for *him*, now that *he* can no longer commend *himself* to thy Mercies. Pardon, good Lord, pardon all *his* Sins; impute not to *him* any of *his* former Follies; lay not to *his* Charge *his* not improving, or any ways misusing of *his* Reason and Understanding, which we earnestly, but humbly intreat thee to restore to *him*, together with such a Measure of thy divine Grace, as may quicken and assist *him* then to employ *his* Thoughts to the best Purposes, especially in meditating of thy Mercies, in studying thy Praise, and in exhorting all others to love thee, and trust thee, and sincerely obey thee.

And while *he* remains thus deprived of *his* Reason, be pleased to quiet and compose *his* Spirits, or to prevent all furious Motions there, or quickly to abate such violent Passions, if any arise; For which end, be

plea-

pleaſed to remove all frightful Imaginations far from *him*, and ſuffer not the evil one to approach *him*; preſerve *him* from doing any harm, either to *himſelf* or to any other; *Forſake* him *not, O Lord our God, be not far from* him. *Make haſt to help* him, *O Lord our Salvation.* He *is poor and needy, but the Lord thinketh on* him. *Thou art our helper and deliverer, make no tarrying, O our God.* *So will we give Thanks unto thee for ever.*

Pſal. 38. 21, 22.

—— 40. 17.

Pſal. 79. 13.

We will be ſtill praiſing thee, and ſhewing forth thy loving Kindneſs to thoſe who ſucceed us.

That they may ſet their Hope in thee our God, and not forget thy Works, but keep thy Commandments.

Amen, Amen. Make us all ſo happy, for Jeſus Chriſt his ſake. *Amen.*

¶ *A Prayer for a Perſon when Danger is apprehended by exceſſive Sleep.*

From Mr. Kettlewel. O Merciful God, let not this deep Sleep, which is fallen on thy Servant, prove the ſleep of Death; make it the ſleep of a recovering Perſon, to relieve and revive *him*, not to carry *him* off: and awake *him* out of it; in thy due time,

time, to offer thee Praise, and to labour still among us, in doing thee Honour and Service.

But if thou hast order'd thereby to take *him* to thy self, Lord, remember and accept of all *his* former Prayers and Repentance, Faith and Patience.

Look not upon *his* Sins but to pardon them, nor on *his* Weaknesses, but to pity them; And when he awakes in the next World, let him find himself surrounded with Light and Bliss, instead of *his* sick-bed Sorrows, and awake to eternal Life with thee in Glory.

Lord hear us, for this thy weak Servant in distress; Hear our Prayers for *him*, who seems not able now to offer up any Prayers to thee for *himself*. And accept both *him* and us, to the blessed Enjoyment of thy Love, and hopes of thy Mercies, thro' Jesus Christ our Lord. *Amen.*

¶ *A Prayer for a Person lying insensible on a Sick Bed.*

O Thou Preserver of Men, who knowest the frailty of our Constitutions; how soon our Senses may fail us, and our Understanding depart from us: To what Accidents, Distempers, and Decays, our weak Nature is subject; even such as may make the most Acute and Judicious, quick-

ly become as Fools, and the moſt Able and Strong as weak as Water, and as inſenſible as that inanimate Being; look down we beſeech thee upon thy poor Servant, who now lies in ſuch a weak and inſenſible Condition.

The leſs able *he* is to do for *himſelf*, the more need hath *he* of our Prayers, and of thy tender Mercy to *him*. O thou great Creator of the World, who broughteſt Light out of Darkneſs, and madeſt all Things out of nothing, and ſhalt reſtore our dead Bodies again after they are mouldred into Atoms, be pleaſed to repel the Clouds of Darkneſs which now have taken away the Light of our Brother's Underſtanding, and rendred *him* a Companion for the Dead.

Quicken *him* again, O Lord, and reſtore *him* to *his* former Senſes, that *his* Soul may bleſs and praiſe thy holy Name. For *in Death no Man remembreth thee, and who will give thee Thanks in the Pit?*

Hear our Petition therefore, O Lord, and receive our Prayer for our *Brother*; that this Image of Death, may not be converted into Death it ſelf; but that *he* may live to proclaim thy Power, and to celebrate thy Praiſes here amongſt us, longer upon Earth.

But

But if it be thy Will to remove *him* hence, in this Lethargical Condition, O pardon, we beſeech thee, all *his* Offences, and accept of that Preparation and Repentance *he* was able to make, before the Diſtemper prevail'd upon *him* in ſo deadly a manner. Receive *him*, O Lord, into the Arms of thy Mercy, and accept *him* for thy well-beloved Son's ſake; that ſo this ſhort Night may quickly be turn'd into everlaſting Day; and after theſe dark Shadows are remov'd, *he* may find *himſelf* in an Heaven of Happineſs, where in *thy Light he* may *ſee Light* for ever. *Amen.*

¶ *A Prayer for a Perſon when Sickneſs continues long upon* him.

From Biſhop Patrick. LOok down, O Lord, we humbly beſeech thee, with an Eye of Compaſſion on this thy poor diſtreſſed Servant, who hath lain ſo long under the heavy Wrath of thy Diſpleaſure, and by how much the outward Man is decayed and brought low, by the tediouſneſs of the Diſtempers continuing on *him*; by ſo much the more do thou be pleaſed to aſſiſt *him* in the inner Man, by the gracious Aſſiſtance of thy holy Spirit. Give *him* unfeigned

feigned Repentance for all the Errors of *his* paſt Life, and ſtedfaſt Faith in thy Son Jeſus Chriſt; a comfortable Aſſurance of the Truth of all his precious Promiſes, a lively Hope of that immortal Bliſs in which he Reigns for evermore, and a ſtrong Senſe of thy fatherly Love to *him*, and Care over *him*, under this *his* ſore Affliction, which may make *him* heartily love thee, and entirely confide in thee, and abſolutely reſign both Soul and Body to thy wiſe Diſpoſal.

We know there is nothing too hard for thee, but that if thou wilt thou canſt bring *him* up even from the Gates of Death, and grant *him* a longer continuance among us. May it be thy good Pleaſure, O moſt gracious God, ſtill to continue *him*; ſpare *him*, O Lord, and deliver *him* alſo ſpeedily from this Miſery, under which *he* hath ſo long groaned. Bleſs all the Means that are uſed for *his* Recovery, and for the ſupport of *his* Spirits, and give *him* Refreſhment during this tedious Sickneſs. Releaſe *him* from *his* Pain, or grant *him* ſome Eaſe, or elſe increaſe and ſtrengthen *his* Patience. Help *him*, in remembrance of thy paſt loving Kindneſs, to truſt in thy Goodneſs, and ſubmit to thy Wiſdom, and bear with an equal Mind what thou thinkeſt fit to lay upon *him*; that *he* approving *himſelf*

to

to thee, in theſe and all other Vertues, while thou tryeſt *him* by ſo ſore an Affliction, may ſay at the laſt, with the holy *Pſalmiſt*, *It was good for me that I was in Trouble.*

Unto thy infinite Mercies we recommend *him*, and to the compaſſionate Kindneſs of our Lord Jeſus Chriſt, who we hope will hear all the Prayers of *his* Friends for *him* every where, and ſend his good Spirit to be *his* Comforter, and his good Angels to be *his* Guardians, and direct thoſe who are to adviſe and preſcribe the Means of *his* Reſtoration, and bring *him* to praiſe thee again in the Aſſemblies of thy Saints upon Earth; or if thou haſt otherwiſe diſpoſed in thy wiſe Counſels, to praiſe thee in the great Aſſembly of Saints and Angels in Heaven, through Jeſus Chriſt our Lord and only Saviour, to whom with thee and the holy Spirit, be all Praiſe, Love and Obedience, World without end. *Amen.*

¶ *A Prayer for the Grace of Patience, and a ſuitable Behaviour in a Sick Perſon to Friends and Attendants.*

HELP thy Servant, O thou merciful Redeemer and lover of Souls, to undergo this load of Affliction, which thou haſt laid upon *him*, with Patience. *Lead him* gently by the Hand to *the Waters of*

Comfort, and let *thy Rod* and *thy Staff ſupport* him, now that *he* is obliged to *walk in the valley and ſhadow of Death.*

Let *him* conſider thee, O bleſſed Jeſus, in all thy weary Pilgrimage and Sufferings here upon Earth, before thou enteredſt into Glory, *that* he *be not weary and faint in* his *Mind.*

If Relief does not come from thee, ſo ſoon as he expects, or deſires, enable *him* ſtill to hold out with Long-ſuffering, and to wait with Patience for it. And whatſoever thou doſt with *him*, O Lord, let *him* be *dumb*, and not *open his Mouth* to murmur or repine, becauſe it is *thy Doing.* Make *him* to acquieſce and reſt ſatisfied, even in the bittereſt Diſpenſations of thy Providence. And let no Pains or Sufferings ever drive *him* from thee, conſidering that no *Temptation hath befallen him*, but *what is common to Men*, and that the *ſame Afflictions* are *accompliſhed in* his *Brethren, that are in the World.*

And together, with this Patience towards thee, give *him* Patience, O merciful Lord, towards all thoſe, who friendly and charitably miniſter to *him*, and attend about *him.*

Keep *him* from being humourſome, and ſhewing croſſneſs to their good Counſels, or from being cauſeleſly Angry and Excep-

tious

tious againſt their kind Endeavours. If any evil Accidents, or Indiſcretions happen, let *him* not preſently be outragious to aggravate them, or break out into any reproachful and unſeemly Behaviour againſt them; but let *him* be pleaſed with the leaſt Expreſſion of their Kindneſs, and interpret every thing favourably, and on all Occaſions let *him* make it *his* Study to oblige thoſe who are obliging to *him* in this Time of Neceſſity, receiving with Thankfulneſs their good Offices, and praying God to reward them, for his Son Jeſus Chriſt's ſake. *Amen.*

¶ *A Prayer for a ſick Penitent.*

From Mr. Kettlewell. RIghteous art thou, O God, in all the Pains and Sorrows which puniſh our Sins, and try our Patience, and we have none to accuſe or complain of for the ſame but our ſelves. This is the Acknowledgment which thy Servant makes, whom thou haſt now afflicted. He receives it as the Chaſtiſement of a Sinner, and is willing to bear Chaſtiſement for *his* Sins, that *he* may thereby be reclaimed from them. Correct *him*, O Lord, that thou may'ſt not condemn *him*,

and let *him* be judged by thee for *his* Sins, and judge *himſelf* for them here, that *he* may have nothing but Mercy, without Judgment, to receive at thine Hands hereafter.

But judge *him*, O God, with Mercy, and not in thine Anger. Judge *him* not according as *his* Sins have deſerved, but according as *his* Weakneſs can bear, and according as thy Compaſſions are wont to mitigate thy Judgments; and let *his* Afflictions work in *him* a true Repentance, *not to be repented of*, and prove an happy Means, in the Hand of thy Mercy, to expiate *his* Guilt, not to increaſe it, and to reclaim *him* perfectly from all the Evils which *he* hath committed formerly, not to occaſion *his* committing more, and to confer that Reſt and Peace upon *his* Soul, which is denied to *his* Body, for our dear Lord and Saviour Jeſus Chriſt his ſake.

THou ſmiteſt *him*, O gracious God, that thou mayeſt cure *him*, and puniſheſt *his* Sin, that thou mayeſt thereby amend and reclaim *his* Perſon: And *he* is weary of *his* Sins, which have brought upon *him* all theſe Sorrows, and which *he* ſeems now deeply ſenſible of, will bring infinitely worſe, unleſs *he* prevents the ſame, by *his* timely

timely and ſincere Repentance of them.

Help *him* therefore to ſearch them out, O God, and to diſcover every accurſed thing: And when *he* ſees them, let *him* not ſtop at any one, but ſet *himſelf* entirely to renounce and amend all: Let thy Love make *him* hate every evil Way, and make *his* Purpoſes againſt them ſtrong and reſolute, and *his* Care in fulfilling the ſame, vigilant and patient; and all the Remainder of *his* Days, to be one continued Defacement of *his* former Errors, and Devotion of *himſelf* to thy Service.

Lord cure *his* Folly by *his* Miſery, and teach *him*, by the Loſs of *his* Eaſe, to purchaſe the Bleſſing of true Repentance, and the comfortable Hopes of thy merciful Acceptance thereof, thro' the Merits of our dear Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *A Prayer for a ſick Perſon, who intends to receive the bleſſed Sacrament.*

O Thou Infinite and Eternal Spirit! from whom every good Motion of our Heart proceedeth! Who both quickeneſt the Dead, and after thou haſt given Life, giveſt the Increaſe; Increaſe, we beſeech thee, the good Seeds of thy Grace, which thou haſt ſown in the Heart of thy Servant, by inclining *him* to receive the Sacrament

Sacrament of the Body and Blood of our Lord, in which thou art more immediately preſent, to illuminate the Faithful, and to comfort and *refreſh* all that are *weary and heavy laden with their Sins.*

Come down, O Lord, as *Fire*, upon all that are thus heavenly minded, to conſume their Droſs, and purify their Affections, and to enflame them with Seraphical Love, that (with St. *Peter*, in his Transfiguration) upon coming to thy Heavenly Banquet, they may ſay in Extaſies of Joy and Admiration, *It is good for us to be here.*

O cauſe thy Face thus comfortably to ſhine upon thy diſtreſſed Servant, who now intends to draw near to thee in this Sacrament, as thou haſt commanded him. Let *his* Soul be ſatisfied as with Marrow and Fatneſs, when *he* ſhall praiſe thee there with joyful Lips.

Help *him* in the mean time, O Lord, to fit and prepare *himſelf* for the due Reception of ſuch holy Myſteries. Fill *his* Soul with all Reverence and godly Fear; with earneſt Deſires and Longings after the Divine Life; with ſerious Repentance for all *his* paſt Miſcarriages, and hearty Reſolutions of living for ever after unto Jeſus, who died for *him*. O let *him* receive a broken and a bleeding Saviour, with *a broken*

and

and a contrite Heart, which thou haſt promiſed *not to deſpiſe.* Forgive *him* all that is paſt, and give *him* Grace for the future, to *live more ſoberly, righteouſly, and godlily, in this preſent World,* if it ſhall be thy good Pleaſure to continue *him* in it.

Raiſe *his* Affections *from Earth to Heaven, and let him hunger and thirſt after Righteouſneſs,* as *he* was wont to do after *his* bodily Suſtenance.

As the Hart panteth after the Water-brooks, ſo let *his Heart* now *pant after thee, O God;* that with *Deſire* he *may deſire to eat this Paſſover,* * and be filled with all ſpiritual Joys and Conſolations from thenceforth for evermore. *Amen.*

* *This to be omitted when the following is added by the Miniſter.*

¶ *This may be added by the Miniſter, who intends to give the Sacrament to him.*

AND to me, O Lord, whom thou haſt called to this high Honour of adminiſtring thy holy Sacraments, give thy Grace and heavenly Benediction, that *I may do all things as I ought, through Chriſt ſtrengthening me.*

Magnify thy Power, O Lord, in my Weakneſs; and thou that giveſt the Increaſe, command a Bleſſing, I pray thee, to

to deſcend upon the Work of my Miniſtry; that this Sacrament, to be adminiſtred to thy Servant, now crying mightily to thee for Help, may turn to *his* everlaſting Benefit, as well as to the Salvation of my ſelf, and of all that ſhall charitably receive with *him*. Grant this, O bleſſed Spirit, for the ſake of that Jeſus, whom we are about to commemorate in this holy Ordinance. *Amen.*

¶ *A Prayer for one who hath been a notorious wicked Liver.*

O Lord God of infinite Goodneſs and Compaſſion! whoſe Mercies are over all thy Works; who makeſt the *Sun* to ſhine, and the *Rain* to deſcend upon the *unjuſt* as well as the *juſt*, and art kind even to the moſt unthankful: We humbly beſeech thee to look down in Mercy upon this thy unworthy Servant, who hath ſo long *trampled upon the Riches of thy Goodneſs, not knowing that the Goodneſs of God leadeth to Repentance.*

Let thy Rod therefore awaken *him* now to a Senſe of *his* Condition, whom thy Goodneſs hath not reclaim'd, and let *him* ſtill find Mercy at thy Hands, notwithſtanding

ſtanding *his* continued Abuſe of it.

Thou haſt promiſed, O Lord, that *when the wicked Man turneth away from his Wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his Soul alive.* O make good this thy Promiſe to thy Servant here, who ſtands in ſo much Need of it.

Hide thy Face from his *Sins, and blot out all* his *Iniquities.* Though they be *red as Scarlet,* yet do thou make them *white as Snow,* by Repentance, which we beg of thee to give *him,* and to accept, though late, for the Merits of thy dearly beloved Son.

Simon Magus, though in *the Gall of Bitterneſs, and the Bond of Iniquity,* was bid to repent, and to pray for Pardon, and therefore we hope the Gate of Life is ſtill open for our *Brother,* though *he* hath ſo long ſhut *himſelf* out of it, by going on in a Courſe that leadeth to the *Chambers of Death.*

Bleſſed Lord! let thy *Terrors* at length awaken *him* out of this lethargical Condition, before *he* is overtaken by thy Judgments. Afflict *him* here, that thou mayeſt ſpare *him* hereafter. Break thou *his* ſtony Heart, that it may guſh out with Waters of Sorrow, to bewail *his* ill-ſpent Life; and as *Mary Magdalen*'s Tears, to waſh away

way the Stain and Filthineſs of it.

O quicken *him* to a Senſe of *his* Duty, and *his* Danger, before it be too late. And when thou haſt brought *him* to *his* right Mind, receive *him*, we beſeech thee, as the compaſſionate Father did his prodigal Son; or the Shepherd his loſt Sheep; or as the Maſter of the Vineyard admitted Labourers into his Service, at the eleventh Hour, and gave them an equal Reward with thoſe who had born the Heat and Burden of the Day, ſo we beſeech thee to admit this thy Servant into the Fellowſhip of Chriſt's Flock, and give *him* the Rewards of thy more faithful Servants, out of the Abundance of the Riches of thy Goodneſs to repenting Sinners, in Jeſus Chriſt.

Thou, O Lord, who didſt pardon the Thief upon the Croſs, hear our Prayers for our *Brother*, in theſe *his* ſick-bed, and for ought we know, *his* laſt Agonies.

And as the fore-mention'd Inſtances are lively Significations of thy unbounded Goodneſs, and were written for our Comfort and Inſtruction, that none ſhould deſpair of Pardon; ſo with the greater Confidence we now recommend this our diſtreſſed *Brother* to thy divine Protection, beſeeching thee to forgive all that is paſt, and to waſh him with the Blood of thy Son,

and

and to receive *him* at laſt into thy *everlaſting Habitations.* Amen.

¶ *A Prayer for one who is hardned and impenitent.*

LORD God Almighty, who art *the Father of our Spirits*, and who *turneſt the Hearts of Men as thou pleaſeſt; who haſt Mercy on whom thou wilt have Mercy, and whom thou wilt thou hardeneſt!* Let thy merciful Ears be open, we pray thee, to the Supplications which we now offer to thy Divine Majeſty, in the behalf of this thy Servant, who appears utterly inſenſible of *his* Sin and Folly, and on whom all Means to lead *him* to Repentance, have hitherto ſeem'd vain and ineffectual. Take from *him*, we humbly entreat thee, all Ignorance and Hardneſs of Heart: Remove from *him* all Prejudice againſt, and Contempt of thy ſacred Word and Miniſtry: Let *him* no longer *make a Mock of Sin*, but be ſenſible that the Wiſdom he has hitherto gloried in, is the greateſt and moſt dangerous Folly. Open thou *his* Eyes, that *he* may *ſee the wonderful Things of thy Law.* Shew thy Mercy upon *him*, and grant *him* thy Salvation. Convince *him* of *the Sinfulneſs of Sin*, and the Vanity and Madneſs, as well as Danger of *his* paſt Ways.

His Understanding, we fear, is now darkned, and *his* Heart hardned thro' the Deceitfulness of Sin: O do thou enlighten *his* dark Mind, and let *him* at last see the Beauties of Holiness, which have so long been hid from *his* Eyes. Take from *him* this *stony Heart, and give* him *an Heart of Flesh.* Awaken *his* slumbering and inattentive Soul, that it may delight in things agreeable to its Nature, and be employ'd in things that make for its everlasting Peace. O give *him* Understanding, and *he* shall yet live. Thou that canst revive Souls which are dead in Sin and Trespasses, and make even such as lie in the Grave of Corruption to become glorious Saints, and even Martyrs for Religion, hear our Prayers for our *Brother*, who seems to be on the Brink of Destruction; and pity poor Sinners, that have not Pity on themselves.

'Tis the Unhappiness of a long living in, and being accustomed to Sin, that we are not soon made sensible of our Errors, nor easily made to know them. 'Tis the Pride of our Natures to be loth to acknowledge our Faults, and to confess our Sins. But let thy Grace, O God, teach us to deny this ungodly Lust. Do thou pull down in us all high and vain Imaginations. Crush and suppress all proud Thoughts and haugh-

ty

ty Opinions of our selves. Give us all, and particularly thy Servant, whom we are now interceding for, a Sense of our own Vileness. Give us unfeigned Repentance for all the Errors of our Life past; that being cast down, thou mayst raise us up, and become merciful to us miserable Sinners.

Let us all find, by blessed Experience, that *we grow in Grace, and in the Knowledge of our Lord Jesus Christ*; and that *his Commandments* are not *grievous* to us, but rather the Delight and Desire of our Souls, that so at last we may be presented to him, *holy and unblameable, and unreproveable in his Sight. Amen.*

¶ *A Prayer for a Woman in the Time of her Travail.*

From Bishop Patrick.

O Most mighty Lord, who hast given us innumerable Pledges of thy Love, and encouraged us to trust in thee for ever, and to expect with quiet and patient Minds the Issue of thy wise and good Providence: We most humbly commend thy Servant in this her Extremity, to thy Care and Blessing; beseeching thee to give her a gracious Deliverance, and to ease her of the Burden where-

with the labours. We our selves are Monuments of that Mercy which we beg of thee. Thou broughtest us into this World, and didst unloose the Bands wherewith we were swadled in our Mother's Womb. We have also had long Experience of thy Readiness to succour us, and to do us good ever since, many times beyond our Hopes, and always beyond our Deservings. We dare not but commit our selves, and every thing belonging unto us, most heartily into thy Hands; remembring that thou hast the same Power and Goodness still, by which we came into the Light of the Living. We cannot desire to be better provided for, than as thy infinite Wisdom judgeth most convenient for us; unto that we refer our selves, beseeching thee (if it be thy good Pleasure) that her Deliverance may be as speedy as her Cries unto thee; or her Patience as great and long as her Pains. Thou who ripenest the Fruits of the Earth, and then givest us the gathering of them to our Comfort; blast not, we beseech thee, the Fruit of the Womb; but bring it to Maturity, and deliver it safe into thy Servant's Hands, as a new Pledge of thy Goodness to her, to be an Instrument of thy Glory, and a future Comfort and Blessing to thy Servant, who travails in so

much Pain with it now. Or if thou haſt otherwiſe determined, Lord, give her Grace to ſubmit to thy holy Will, and to reſt ſatisfied in thy wiſe Appointments, and never to diſtruſt thy Goodneſs and Care over her. Hear us, O Father of Mercies, and pardon hers and all our Offences, and pity our Infirmities: Make us more thankful for what we have received, and more fit for the Bleſſing which we now requeſt: and prepare us for all thy future Mercies, either in this Life, or in the next: through thy infinite Love and Compaſſion declared to us, in Chriſt Jeſus our Lord. *Amen.*

¶ *A Prayer for a Woman who cannot be delivered without Difficulty and Hazard.*

O Lord God of all Comfort and Conſolation, who art the Refuge of the diſtreſſed, and the Help of all that depend upon thee; we thy unworthy Servants do now offer up our Supplications at the Throne of thy Majeſty, in the Behalf of this thy Servant, who is in great Pain and Miſery. Thou haſt been pleaſed to bring the Child to the Birth, but there is not Strength to bring forth. On this Account thy Servant is in violent Agonies, crying out in her Pangs, and pouring out her Soul to Thee in Prayer. O grant that *it may be*

in a Time when thou mayſt be found.

Thou art our hiding Place; thou ſhalt preſerve us from Trouble; thou ſhalt compaſs us about with Songs of Deliverance. O let thy Servant feel theſe bleſſed Effects of thy Goodneſs, and as thou haſt brought to the Birth, enable her, we beſeech thee, to bring forth, that ſhe may rejoice in the Workmanſhip of thy Hands, and tell of all thy wondrous Works.

Conſider the low Eſtate of thine Handmaid, and deliver her Soul from Death, her Eyes from Tears, and her Feet from falling. *Gracious, art thou, O Lord, and righteous; thou preſerveſt the ſimple, and helpeſt thoſe that are in Miſery.* Help thy Servant therefore now, we humbly entreat thee, who ſtands in ſo much Need of it. Accept her Tears, and aſſwage her Pain, as ſhall ſeem moſt expedient for her. And foraſmuch as ſhe putteth her whole Truſt in thee, give her Strength and Patience proportionable to all her Pains and Agonies. Support her Spirits under them, and, if thou pleaſeſt, carry her ſafely through the ſame, and *make her to hear of Joy and Gladneſs, that the Bones which thou haſt broken may rejoice.*

Reſtore unto her, O Lord, the Joy of thy Salvation, and uphold her with thy free Spirit.

Then ſhall ſhe teach Tranſgreſſors thy Way, and Sinners ſhall be converted unto thee. Deliver her from this great Affliction, *O God, thou God of her Salvation, and her Tongue ſhall ſing aloud of thy Righteouſneſs.*

Thy Mercies and Power are ſtill the ſame, and will be the ſame for ever. O let them now be ſhewn for this thy Servant's Delivery, * as they have been formerly on the ſame Occaſion: That ſo by having freſh Inſtances of thy loving Kindneſs, ſhe may ſtill praiſe thee more and more.

* *This to be omitted if it be the firſt Child.*

But if in thy fatherly Providence, to which we pray ſhe may willingly ſubmit her ſelf, thou haſt determined otherwiſe concerning her, thy bleſſed Will, O our God, be done: diſpoſe of her either to Life or Death, as thou pleaſeſt, only in both to thy Mercy, whether living or dying let her ſtill pleaſe thee, and be thou her Portion for ever. O perfect her Repentance, and purge away all her Sins: Give her Patience whilſt ſhe lives, and Peace when ſhe dies, and after Death the Happineſs to ſee thy Face in a bleſſed Eternity, which thou haſt promiſed and prepared for all that love and fear thee. O hear our Prayers, and grant our Requeſts for thy well-beloved Son's

ſake, Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for Grace and Aſſiſtance for a Woman under the Trials and Sorrows of Childbed.*

From Mr. *Kettlewell.* O Father of Mercies! what Thanks can we worthily give unto thee for thy unſpeakable Goodneſs to this thy Servant, and her helpleſs Babe, and for the wondrous things which thou haſt done for her Soul? For the Pangs and Sorrows of Death compaſſed her, and ſhe found Trouble and Sorrow: The Mouth of the Pit was open'd, and ready to ſhut it ſelf upon her; but thou haſt graciouſly aſſwaged thoſe Pains, and wrought Deliverance, and turn'd her Sorrows into Joys; when ſhe cried, thou anſweredſt her, and ſtrengthenedſt her with Strength in her Soul.

Lord, we will ever adore and magnify thy Mercy, which dealt ſo lovingly with her, and praiſe thy Truth and Faithfulneſs, which have not ſuffered thy Promiſes, or her Hopes to fail. We will never forget how mindful thou haſt been of the low Eſtate of thine Hand-maid; for ſhe hath felt thy Power, O bleſſed God! in her greateſt Weakneſs, and has been enabled thereby above her Strength. She has taſted thy Goodneſs in the midſt of all her piercing Pangs

Pangs and Sorrows; for thou didſt comfort and ſupport her under them, and didſt meaſure them out to her, according as ſhe could bear them; and in tender Pity didſt deliver her Soul from Death, and ſend her Eaſe, yea haſt turned her Sorrows into Joys, when ſhe could bear no more.

Perfect, good Lord, that Deliverance to her which thou haſt moſt graciouſly begun, and let her not be loſt, after the Wonders which thou haſt already done for her.

Continue her Patience, O Father! and her humble Dependance on and comfortable Hope in thee, under any farther Pains and Accidents of her Child-bed. Support her Spirits under them, and if thou pleaſeſt, carry her ſafely thro' the ſame, and raiſe her up again in thy due Time. Thy Mercy and Power are ſtill the ſame, and will be the ſame for ever: Oh! let them ſtill be ſhewn for her Recovery, as they've been already for her Delivery; let them be ſhewn upon her, that ſhe may ſtill praiſe thee more and more; and becauſe ſhe places her Safety in thy Love and Care, and puts her Hope and Truſt in thee.

But if in thy paternal Providence, whereunto we pray ſhe may willingly commit her ſelf, Thou haſt determin'd otherwiſe concerning her, thy bleſſed Will, O our

God, be done. Diſpoſe her either to Life or Death, as thou pleaſeſt, only in both to thy Mercy; and whether living or dying, let her ſtill pleaſe thee, and be thou her Portion. Oh! perfect her Repentance, and purge away all her Sins, and give her Patience whilſt ſhe lives, and Peace when ſhe dies, and after that the Happineſs to ſee thy Face in a bleſſed Eternity, which thou haſt prepared and promiſed to all that truly fear thee, through Jeſus Chriſt our Lord. *Amen.*

¶ *If the Child be living, this may be added.*

PReſerve likewiſe her tender Child, O Father of Mercies, and let its own Weakneſs, and our Cries, commend it to thy bleſſed Care [* preſerve it to be regenerated, and born again by Baptiſm, and thereby made thine own Child by Adoption, which is infinitely a greater Bleſſing both to it and its Parent, than thy making it her Child.]

* *This to be omitted if the Child is baptized.*

Keep it alſo afterwards in Health and Safety, and as it encreaſes in Years and Stature, let it withal increaſe in Wiſdom, and in thy Fear. We beg not for it Wealth or Greatneſs, but Wiſdom to know and ſerve thee. For, O Lord, we do not de-

ſire

ſire Life, either for our ſelves or it, but that we may live to thee, and grow in daily love and thankfulneſs for all thy Mercies, and in faith and patience, and all holy Obedience, which may fit us all for ever to enjoy thee, through Jeſus Chriſt our only Saviour and Redemer. *Amen.*

¶ *Prayers for a Sick Child.*

Viſitation Office. O Almighty God and merciful Father, to whom alone belong the Iſſues of Life and Death; look down from Heaven, we humbly beſeech thee, with the Eyes of Mercy upon this Child, now lying upon the Bed of Sickneſs: Viſit *him*, O Lord, with thy Salvation; deliver *him* in thy good appointed Time from *his* bodily Pain, and ſave *his* Soul for thy Mercies ſake; that if it ſhall be thy good Pleaſure to prolong *his* Days here on Earth, *he* may live to thee, and be an Inſtrument of thy Glory, by ſerving thee faithfully, and doing good in *his* Generation; or elſe receive *him* into thoſe heavenly Habitations, where the Souls of them that ſleep in the Lord Jeſus enjoy perpetual Reſt and Felicity. Grant this, O Lord, for thy Mercies ſake, in the ſame thy Son

Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, World without end. *Amen.*

Common-Prayer-Book, best Companion.

ALmighty and immortal God, the Aid of all that need, the helper of all that flee to thee for Succour, the Life of them that believe, and the Resurrection of the dead: We call upon thee for this Child, and as thou hast promised by thy well-beloved Son, saying, *Ask and ye shall have; seek and ye shall find; knock and it shall be opened unto you*; so give now unto us that ask; let us that seek, find; open the Gate unto us that knock, that this Child may enjoy the everlasting Benediction of thy heavenly Grace, and may come to the eternal Kingdom, which thou hast promised by Christ our Lord. *Amen.*

DEfend, O Lord, this thy Child with thy heavenly Grace, that *he* may continue thine for ever, and daily increase in thy holy Spirit more and more, until *he* come unto thine everlasting Kingdom. *Amen.*

LORD

From Mr. Kettlewel. LORD, pity the Troubles and Weakneſs of this poor Child, and pity our Sorrows who are afflicted with it, and for it. Eaſe it of its Pains, and ſtrengthen it when it lies ſtrugling for Life: Raiſe it up again, if it may pleaſe thee, to grow in Years and Stature, and in Wiſdom and thy Fear, and thereby to comfort us, and glorifie thee.

We believe, O Almighty Father, that thou knoweſt beſt what is fit, both for it and us, and will do what is beſt for both, and therefore we leave it to thee, to diſpoſe of, as thou pleaſeſt. But whether it be to Life or Death, let it be thine in both, and either preſerve it to be thy true and faithful Servant here on Earth, or take it to the Bleſſedneſs of thy Children in the Kingdom of Heaven, thro' our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *A Prayer for a Perſon who from a State of Health is ſuddenly taken with the Symptoms of Death.*

O Moſt gracious Father, Lord of Heaven and Earth, Judge of the Living and the Dead, behold thy Servants running

to

to thee for Pity and Mercy, in behalf of our ſelves and this thy Servant, whom thou haſt ſmitten with thy haſty Rod, and a ſwift Angel. It was but lately that we beheld *him* in as promiſing a State of Health and Life, as any one of us ſeems to be in at preſent, and therefore our ſurprize is ſo much the greater to behold ſo ſudden a Change, and ſo unlook'd for an Inſtance of our frail Mortality.

We know, O Lord, thou canſt bring back from the Mouth of the Grave, and as ſuddenly raiſe thy Servant again as thou haſt caſt *him* down, and therefore we think it not too late to implore thy Mercy upon *him* for *his* Recovery; at leaſt we beg of thee to ſpare *him* a little, that *he* may recover *his* Strength, and have Time to make *his* Peace with thee, *before* he *go hence and is no more ſeen.* But if it be thy Will to tranſlate *him* now by a quick diſpatch into another World, O! let the Miracles of thy Compaſſion, and thy wonderful Mercy, ſupply to him the want of the uſual Meaſures of Time to trim and adorn *his* Lamp, and to fit *himſelf* for Eternity. And let the greatneſs of *his* Calamity be a Means to procure *his* Pardon for thoſe Defects and Degrees of unreadineſs, which, it may be, hath cauſed this Acci-

dent

dent upon thy Servant. And teach us all, we beſeech thee, from this unexpected Fate of our *Brother*, to be continually upon our Guard, and to watch and pray, ſince we know not the Hour, when *the Maſter of the Houſe cometh*, whether *at Even, or at Midnight, or at the Cock-crowing, or in the Morning.*

Lord, thou haſt now called thy Servant before *he* was aware of it: O give *him* ſuch a great and effectual Repentance in this *his* Exigence, that in a ſhort Time it may be ſufficient to do the Work of many Days. Thou regardeſt, O Lord, the Meaſures of the Sincerity of our Hearts more than the Meaſures of Time in our Converſion; accept therefore, we beſeech thee, the few Minutes of thy Servants unfeigned Tears and Humiliation for *his* Sins, as though they were Hours or Days of a longer Preparation; and let it be thy Pleaſure to reſcue him from all the Evils he deſerves, and all the Evils he fears, that in the Songs of Eternity, which Angels and Saints ſhall ſing to the Glory of thy Nature, this alſo may be reckon'd amongſt thy invaluable Mercies, that thou haſt redeemed this Soul from eternal Death, and made *him* partaker of the *Gift of God, Eternal Life*, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for a ſick Perſon when there appeareth ſmall hope of Recovery.*

Viſitation-Office. O Father of Mercies and God of all Comfort, our only help in time of need: We fly unto thee for Succour in behalf of this thy ſervant, here lying under thy hand in great weakneſs of Body. Look graciouſly upon *him*, O Lord, and the more the outward Man decayeth, ſtrengthen *him*, we beſeech thee, ſo much the more continually with thy Grace and holy Spirit in the inner Man. Give *him* unfeigned Repentance for all the Errors of *his* Life paſt, and ſtedfaſt Faith in thy Son Jeſus, that *his* Sins may be done away by thy Mercy, and *his* Pardon ſealed in Heaven, before he go hence and be no more ſeen. We know, O Lord, that there is no Word impoſſible with thee, and that if thou wilt thou canſt even yet raiſe *him* up, and grant *him* a longer continuance amongſt us. Yet for as much as in all appearance the time of *his* Diſſolution draweth near, ſo fit and prepare *him*, we beſeech thee, againſt the hour of Death, that after *his* departure hence in Peace, and in thy Favour, *his* Soul may be receiv'd into thine

thine everlaſting Kingdom, through the Merits and Mediation of Jeſus Chriſt thine only Son, our Lord and Saviour. *Amen.*

¶ *A Prayer for Preparation and Readineſs to Die.*

LORD, *What is our Life but a Vapour, which appears for a little Time and then vaniſheth away?* Even at the longeſt, how ſhort? And at the ſtrongeſt, how frail? And when we think our ſelves moſt ſecure, yet we know not what a Day may bring forth to turn us out of all; nor how ſoon thou mayſt come before we are aware to call us to our laſt Account.

Quickly ſhall we be as Water ſpilt on the Ground, which cannot be gathered up again. Quickly ſhall we be ſnatched away from hence, and our Place here ſhall know us no more for ever.

Our Bodies ſhall ſoon lie down in the Grave, and our Souls be ſummon'd to appear before the Tribunal of Chriſt, to receive our everlaſting Doom either to Bliſs or Woe; and yet, O Lord, how do the generality of Mankind live in this World, as tho' they were never to leave it! How unmindful are we all of our latter End! How improvident of our Time! How careleſs of our Souls, and negligent in our Preparations for Eternity! So that thou mighteſt

juſtly

justly cut us off in the midst of our Sins, and our unpreparedness to appear before thee. But O God of all Comfort and Mercy, remember not our Sins against thee, but remember thy own Love to us in Jesus Christ, and thy tender Mercies which have been ever of old. O remember how short our Time is, and *so teach us to number our Days that we may apply our Hearts unto Wisdom.*

In the Days of our Health and Prosperity, let us from the sad Instance of our *Brother's* weakness, remember our own approaching Fate; and let *him* from the sudden change of Health to Sickness, consider how vain and empty all *his* Days have been, and that there is no other Satisfaction in any Thing but in knowing thee, O God. Lord, what have we to do in this World, but to devote our selves wholly to thy Service, and to make ready for the World to come. O that we may all of us be mindful of this *one Thing necessary*, that we may finish our *Work*, before we finish our *Course!*

Quicken thy Servant, O Lord, into a powerful and serious Consideration of these Things, now thou hast brought *him* into a more intimate Acquaintance with them. Instruct *him*, good Lord, and assist *him* in this great Work of Preparation to die. Shew *him* how to do it, and help *him* with

good

good Succeſs to perform it, that when the Time of *his* Diſſolution draweth near, *he* may have nothing elſe to do, but to reſign *himſelf* chearfully and willingly into thy Hands, as into the Hands of a merciful Creator, there to remain with thee for ever in that bleſſed Place, where Sin and Sickneſs and Death ſhall be no more. *Amen.*

¶ *A Commendatory Prayer for a ſick Perſon at the point of Departure.*

Viſitation Office. O Almighty God, with whom do live the Spirits of juſt Men made perfect, after they are delivered from their earthly Priſons; We humbly commend the Soul of this thy Servant, our dear *Brother*, into thy Hands, as into the Hands of a faithful Creator, and moſt merciful Saviour; moſt humbly beſeeching thee that it may be precious in thy ſight. Waſh it, we pray thee, in the Blood of that immaculate Lamb that was ſlain to take away the Sins of the World; that whatſoever defilements it may have contracted in the midſt of this miſerable and naughty World, through the Luſts of the Fleſh, or the Wiles of Satan, being purged and done

away, it may be preſented pure and without ſpot before thee. And teach us, who ſurvive, in this and other like daily ſpectacles of Mortality, to ſee how frail and uncertain our own Condition is, and ſo to number our Days, that we may ſeriouſly apply our Hearts to that holy and heavenly Wiſdom, whilſt we live here, which may in the end bring us to Life everlaſting, through the Merits of Jeſus Chriſt thine only Son our Lord. *Amen.*

¶ *A Litany for a ſick Perſon, at the time of Departure.*

From Bp. *Andrews.*

O God the Father of Heaven,
Have Mercy upon *him.*
Keep and Defend *him.*
O God the Son, Redeemer of the World,
Have Mercy upon *him.*
Save and deliver *him.*
O God the Holy Ghoſt, proceeding from the Father and the Son,
Have mercy upon *him.*
Strengthen and comfort *him.*
O holy, bleſſed, and glorious Trinity,
Have mercy upon *him.*

Remember not, Lord, *his* Offences: call not to mind the Offences of *his* Forefathers: but ſpare *him*, good Lord, ſpare thy Servant, whom thou haſt redeemed with thy precious Blood, and be not angry with *him* for ever.

From

From thy Wrath, and heavy Indignation; from the fear of Death; from the guilt and burden of *his* Sins, and from the dreadful Sentence of the laſt Judgment,

Good Lord deliver him.

From the ſting and terrors of Conſcience; from the danger of Impatience, Diſtruſt, or Deſpair; and from the extremity of Sickneſs, Anguiſh or Agony, that may any way withdraw *his* mind from thee,

Good Lord deliver him.

From the bitter pangs of eternal Death; from the gates of Hell; from the powers of Darkneſs; and from the illuſions and aſſaults of our Ghoſtly Enemy,

Good Lord deliver him.

From all danger, and diſtreſs; from all terrors and torments; from all pains and puniſhments, both of the Body and the Soul,

Good Lord deliver him.

By thy manifold and great Mercies; by the manifold and great Merits of Jeſus Chriſt thy Son; by his Agony and bloody Sweat; by his ſtrong Crying and Tears; by his bitter Croſs and Paſſion; by his mighty Reſurrection, and glorious Aſcenſion; by his effectual and moſt acceptable Interceſſion and Mediation; and by the

Graces and Comforts of the Holy Ghost,

Good Lord deliver him.

In this Time of Extremity; in *his* last and greatest need; in the hour of Death, and in the day of Judgment,

Good Lord deliver him.

We Sinners do beseech thee to hear us, O Lord God; and that it may please thee to be *his* defender and keeper; to remember *him* with the favour thou beareſt unto thy People, and to visit *him* with thy Salvation;

We beseech thee to hear us, good Lord.

That it may please thee to save, and deliver *his* Soul from the power of the Enemy, and to receive it to thy Mercy, and to give *him* a quiet and joyful departure;

We beseech thee to hear us good Lord.

That it may please thee to be merciful, and to forgive all *his* sins and mis-deeds, which at any time of *his* Life *he* hath committed againſt thee;

We beseech thee to hear us good Lord.

That it may please thee not to lay to *his* Charge, what in the luſt of the Flesh, or in the luſt of the Eyes, or in the pride of Life, *he* hath committed againſt thee;

We beseech thee to hear us good Lord.

That it may please thee not to lay to *his* Charge, what in the fierceneſs of *his* Wrath,

or in vain and idle Words *he* hath committed againſt thee;

We beſeech thee to hear us good Lord.

That it may pleaſe thee to make *him* partaker of all thy Mercies, and Promiſes in Chriſt Jeſus;

We beſeech thee to hear us good Lord.

That it may pleaſe thee to vouchſafe *his* Soul the Eſtate of Joy, Bliſs, and Happineſs, with all thy bleſſed Saints, in thy heavenly Kingdom;

We beſeech thee to hear us good Lord.

That it may pleaſe thee to grant *his* Body reſt and peace, and a part in the bleſſed Reſurrection of Life and Glory;

We beſeech thee to hear us good Lord.

Son of God, we beſeech thee to hear us.

O Lamb of God, that takeſt away the Sins of the World;

Grant him *thy Peace.*

O Lamb of God, that takeſt away the Sins of the World,

Have Mercy upon him.

O Saviour of the World,
Unto thy gracious, } as p. 152, 153.

¶ *Forms of Recommending the Soul to God, in her departure from the Body.*

From Bp. *Coſins.* INTO thy merciful Hands, O Lord, we commend the Soul of this thy Servant, now departing from the Body: Acknowledge, we meekly beſeech thee, a Work of thine own Hands, a Sheep of thine own Fold, a Lamb of thine own Flock, a Sinner of thine own Redeeming. Receive *him* into the bleſſed Arms of thy unſpeakable Mercy, into the ſacred Reſt of everlaſting Peace, and into the glorious Eſtate of thy choſen Saints in Heaven. *Amen.*

God the Father, who hath created thee; God the Son, who hath redeemed thee; God the Holy Ghoſt, who hath infuſed his Grace into thee; be now, and evermore thy defence, aſſiſt thee in this thy laſt Trial, and bring thee into the way of everlaſting Life. *Amen.*

Chriſt that redeemed thee with his Agony and bloody Death, have Mercy upon thee, and ſtrengthen thee in this Agony of Death. *Amen.*

Chriſt Jeſus that roſe the third Day from Death, raiſe up thy Body again in the Re-

Reſurrection of the Juſt. *Amen.*

Chriſt that aſcended into Heaven, and now ſitteth at the right Hand of God, bring thee to the Place of eternal Happineſs and Joy. *Amen.*

God the Father, preſerve and keep thee; God the Son, aſſiſt and ſtrengthen thee; God the Holy Spirit, defend and aid thee; God the Holy Trinity, be ever with thee; that thy Death may be precious in the ſight of the Lord, with whom thou ſhalt live for evermore. *Amen.*

I.

From Bp. *Taylor.* O Holy and moſt gracious Jeſus, we humbly recommend the Soul of thy Servant into thy Hands, thy moſt merciful Hands: Let thy bleſſed Angels ſtand in Miniſtry about thy Servant, and defend *him* from the Violence and Malice of all his ghoſtly Enemies, and drive far from hence all the Spirits of Darkneſs. *Amen.*

II.

Lord receive the Soul of this thy Servant: Enter not into Judgment with *him*; ſpare *him* whom thou haſt redeem'd with thy moſt precious Blood, and deliver *him* (for whoſe ſake thou didſt ſuffer Death) from all evil and miſchief; from the crafts

and aſſaults of the Devil; from the fear of Death, and from everlaſting Death. *Amen.*

III.

Lord impute not unto *him* the Follies of *his* Youth, nor any of the Errors and Miſcarriages of *his* Life; but ſtrengthen *him* in *his* Agony, and carry *him* ſafely thro' *his* laſt diſtreſs. Let not *his* Faith waver, nor *his* Hope fail, nor *his* Charity be diſorder'd; let *him* die in Peace, and reſt in Hope, and riſe in Glory. *Amen.*

IV.

Lord, we know and believe aſſuredly, that whatſoever is under thy Cuſtody cannot be taken out of thy Hands, nor by all the violences of Hell robbed of thy Protection: Preſerve the work of thy Hands; reſcue *him* from all Evil, and let *his* Portion be with the Patriarchs and Prophets, with the Apoſtles and Martyrs, and all thy holy Saints, in the Arms of Chriſt, in the Boſom of Felicity, and the Kingdom of God for ever.

O Saviour of the World, who by thy Croſs and precious Blood, haſt redeemed us; ſave and help this thy departing Servant, we beſeech thee, O Lord. *Amen.*

UN-

UNTO thy gracious Mercy and Protection we commit *him*. O God the Father, bleſs *him* and keep *him*. O God the Son, make thy Face to ſhine upon *him*, and be gracious unto *him*. O God the holy Ghoſt, lift up thy Countenance upon *him*, and give *him* thy Peace, both now and evermore. *Amen*.

A Conſolatory Form of Devotion that may be uſed with the Friends or Relations of the Deceaſed.

SOrrow not, Brethren, for them which are aſleep, even as others who have no hope.

For if we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus will God bring with him, 1 Theſ. 4. 13, 14.

It is the Lord, let him do what ſeemeth him good, 1 Sam. 3. 18.

The Righteous is taken away from the Evil to come, Iſa. 57. 1.

Tho' the Righteous be prevented with Death, yet ſhall he be in reſt.

For honourable Age is not that which ſtandeth in length of Time, nor that is meaſured by number of Years.

But Wiſdom is the gray hair unto Men, and an unſpotted Life is old Age. *

[*He pleaſed God and was beloved of him, ſo that living among Sinners he was tranſlated.*

Yea ſpeedily was he taken away, leſt that wickedneſs ſhould alter his Underſtanding, or deceit beguile his Soul, Wiſd. 4. 10, 11.]

* *Pre-*

* *Precious in the ſight of the Lord is the Death of his Saints,* Pſal. 116. 13.

Yea, bleſſed are the Dead which die in the Lord, even ſo ſaith the Spirit, for they reſt from their Labours, Rev. 14. 13.

Let us Pray.

Lord have Mercy upon us.
Chriſt have Mercy upon us.
Lord have Mercy upon us.

OUR Father which art in Heaven, hallowed be thy Name, thy Kingdom come. Thy Will be done in Earth as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes as we forgive them that Treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil. *Amen.*

Lord thou haſt been our Refuge from one Generation to another.

Before the Mountains were brought forth, or ever the Earth and the World were made, thou art God from Everlaſting, and World without end.

Thou turneſt Man to Deſtruction, again thou ſayeſt, Come again ye Children of Men.

For a thouſand Years in thy ſight are but as Yeſterday, ſeeing that is paſt as a Watch in the Night.

As

As ſoon as thou ſcattereſt them they are even aſleep, and fade away ſuddenly like the Graſs.

In the Morning it is green, and groweth up; but in the Evening it is cut down, dried up, and withered.

So we all of us conſume away in thy Diſpleaſure, and are afraid at thy wrathful Indignation.

Thou ſetteſt our Miſ-deeds before thee, and our ſecret Sins are ever in the light of thy Countenance.

And when thou art Angry all our Days are gone; and we bring our Years to an end, as it were a Tale that is told.

So teach us, therefore, O Lord, *to number our Days, that we may apply our Hearts unto Wiſdom.*

Turn thee again at laſt and be gracious to thy Servants.

Comfort them again, *now after the time that thou haſt viſited* them, and for the preſent Occaſion, *wherein they ſuffer Adverſity.*

O ſatisfie them *with thy Mercy, and that ſoon, ſo ſhall* they *rejoyce and be glad all the Days of their Life.*

MOST juſt art thou, O God, in all thy dealings with us, and *our Puniſhment is leſs than our Iniquities deſerve*; and therefore we deſire to ſubmit with all Humility and

and Patience to this ſad Diſpenſation of thy divine Providence. Be pleaſed ſo to ſanctify it to this Family, that at the Breach thou haſt made, thy Grace and Mercy may enter in, and more abundantly flow upon thy Servants. Thy Property it is to bring Good out of Evil: O turn that Evil which is now befallen this Houſe, to the Good and Benefit of every one of us, that ſo we may be able to ſay from happy Experience, That *the Houſe of Mourning is better than the Houſe of Feaſting*, while the Death of our *Brother* (thro' thy Bleſſing) ſhall conduce and miniſter to our ſpiritual Advantage.

Let the Sight of *his* Change make us the more mindful of our own, and the Senſe of our Loſs make us cleave the more cloſely to thee, our God. Let the Remembrance of *his* Vertues make us follow *his* Example, and the Hope we have of *his* being bleſſed, cauſe us to *preſs* (with the more Earneſtneſs) *towards the Mark, for the Prize of the high Calling of God, in Chriſt Jeſus.*

Thou knoweſt, O Lord, the Weakneſs and Frailty of our Nature, and therefore, we beſeech thee to give thy Servants, who are more nearly concern'd in this ſad Affair, a conſtant Supply of thy good Spirit, to enable 'em to bear it with that Humility, Patience, Reſignation, and Submiſſion to thy

thy divine Will, as becometh the Goſpel of Jeſus Chriſt. O that no repining Thoughts may ariſe in their Hearts to diſcompoſe their Duty towards thee, or towards their Neighbour; but help 'em rather to think wherein they have offended thee, and carefully to amend it; to place their Affections more ſtedfaſtly on thoſe unmoveable things which are above, and freely to reſign all their Thoughts and Deſires unto thee; ſaying, with holy *Job*, *The Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord.* And let the Death of thy Servant ſtrike us all with ſuch a lively Senſe of our Mortality, as may cauſe us ſo thoroughly to die to Sin, and live to Grace, as that when we die to Nature, we may be alive to God, through Chriſt, and reſt in him, as our Hope is this our *Brother* doth.

We evidently ſee before our Eyes, *that Death is the End of all Men*; Grant us therefore Grace, that are living, to lay it to Heart: So lay it to Heart as to deſpiſe the World, *to abhor that which is evil, and cleave to that which is good*: to delight in thy Word, to ſtudy thy Will, to obſerve thy Law, to ſeek thy Favour, and to take the beſt Courſe, and all poſſible Care to promote thy Houour, and our own and others Salvation; that ſo when *we go the Way of all*

the

the Earth, we may have thy Preſence go along with us, and give us Reſt eternal in Heaven.

And regard, O Chriſt, the importunate Deſires of thoſe thy Servants, who long for thy appearing, and, Night and Day, with reſtleſs Supplications, Sighs and Tears, do humbly and heartily pray and ſue for it.

Hear them, we entreat thee, and according to thy laſt moſt gracious Promiſe to thy militant Church, *Come Lord Jeſus, come quickly*; that ſo we together with all thy holy ones, may be 'glorified in Soul and Body, and enjoy a moſt perfect and endleſs Bleſſedneſs, by *being with thee where thou art,* to behold thy Glory for ever and ever.

Aſſiſt us mercifully, O Lord, in theſe our Supplications and Prayers, and diſpoſe the Way of thy Servants towards the Attainment of everlaſting Salvation; that among all the Changes and Chances of this mortal Life, they may ever be defended by thy moſt gracious and ready Help, thro' Jeſus Chriſt our Lord. *Amen.*

The Lord bleſs us and keep us, the Lord lift up the Light of his Countenance upon us, and give us Peace, now and for evermore. *Amen.*

Occaſional

Occaſional Prayers and Devotions for the Sick and Calamitous in Extraordinary Caſes.

¶ *A Prayer for a Perſon whoſe Illneſs is chiefly brought on him by ſome calamitous Diſaſter or Loſs, as of Eſtate, Relation, or Friends,* &c.

From Biſhop Patrick. O Moſt great and glorious Lord God of Heaven and Earth, ſupreme Judge and Governor of the World, *in whom we live, and move, and have our being,* and from whom all the Bleſſings we enjoy, and *every good and perfect Gift cometh,* grant us, we moſt humbly beſeech thee, ſuch a Meaſure of thy Grace, that when at any time thou art pleaſed to remove any of thy Bleſſings from us, we may bear it with a perfect Submiſſion and Reſignation to thy Divine Will, and with all Patience, Humility, and Contentedneſs of Spirit, conſider-

ing

ing how unworthy we are of any of the leaſt of thy Mercies.

More particularly, O Lord, we beg of thee at preſent, to ſend this Peaceableneſs and Contentedneſs of Mind, on this thy Servant, whom thou haſt ſo ſenſibly touched, and taken ſo near and dear a Bleſſing from *him*. O give *him* ſuch a Portion of thy bleſſed Spirit, and ſuch a lively Senſe of *his* Duty, that *he* may have Power to ſurmount all the Difficulties *he* labours under, and freely to reſign all *his* Thoughts and Deſires unto thee, ſubmitting *himſelf* entirely to thy good Providence, and reſolving, by thy gracious Aſſiſtance, to reſt contented with whatſoever thou in thy Wiſdom appointeſt for *him*. Let *him* ſay, with good old *Ely*, *It is the Lord, let him do what ſeemeth him good*; or with holy *Job*, *The Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord*. Thou knoweſt, O Lord, the Weakneſs and Frailty of our Nature, and therefore be pleaſed to comfort *him* in this Bed of Sickneſs, and eſtabliſh *him* with the Light of thy Countenance again, and grant that no repining Thoughts may add Fewel to the Fire, and increaſe *his* Illneſs or Diſorder, or diſcompoſe *his* Duty towards thee, or *his* Neighbour; but help *him* rather to think where-

in *he* hath offended thee, and carefully to amend it; to ſet *his* Affections on things above, and not on Things below, and to lay up for *himſelf* Treaſures in Heaven, even the Treaſures of a good Life, which no Diſaſters or Calamities ſhall ever be able to take from *him*. Grant this, O heavenly Father, for the alone Merits of thy Son Jeſus Chriſt our Lord.

¶ *A Prayer for a Perſon, that by any calamitous Diſaſter hath broken any of his Bones, or is very much bruiſed and hurt in his Body.*

From Mr. Jenks. O Lord moſt high, the all-diſpoſing God, thou haſt taught us that *Affliction cometh not forth of the Duſt; neither doth Trouble ſpring out of the Ground*; that it does not come by chance, without thy Appointment, but is the Meſſenger diſpatch'd on thy Errands, who haſt an over-ruling hand in all the Diſaſters that befal us, whatever is the immediate Occaſion of our Hurts: And thou art juſt in all thou bringeſt on us; and tho' thy *Judgments are far above out of our Sight*, yet we know, *that they are right*, and that it is in *very Faithfulneſs that thou* cauſeſt us to be afflicted. And *why then ſhould a living Man complain, a Man for the Puniſhment of his Sins?* Let theſe Conſiderations prevail with thy

thy Servant to ſubmit to thy Hand, and not contend with thee; make *him* to reſolve to bear the Effects of thy Diſpleaſure, and to conſider it as the juſt Deſert of *his* Sins, *if a worſe thing had happen'd unto* him. O, our God, give *him* Patience and Strength, and Grace proportionable to this great Trial; and enable *him* ſo to demean *himſelf* under it, that after the Affliction is over, he may find Cauſe to ſay, *It was good for* him *to be afflicted.* Thou that haſt torn and ſmitten, thou art able to heal and bind up his Sores; O, be pleas'd to remember *him* in this *his* low Eſtate, out of that Mercy of thine, which endures for ever. Help *him* to find out what has provoked thee ſo to ſtretch out thine Hand againſt *him.* O that *he may ſearch and try* his *Ways, and turn to thee, and bring forth Fruits meet for Repentance*; and for his ſake who was wounded for our Tranſgreſſions, and bruiſed for our Iniquities, forgive and heal *his* Soul that hath ſinned againſt thee; and in thy good Time repair the Breaches made in *his* Body alſo, that *he* may perfectly recover of this ſad Calamity, [* *and his disjointed Bones be ſet together again, or thoſe that are broken may rejoice, by being made whole.*]

* *This Clauſe to be omitted when no Bones are out of Joint, or broken.*

We know, O Lord, if thou wilt thou canſt heal theſe Bones (*or this Body*) which thou haſt vexed. O may it be thy gracious Pleaſure, to work ſo wonderfully for thy Servant, and glorify thy Power and Mercy in *his* Help and Recovery; or however thou ſhalt think fit to diſpoſe of this *vile Body*, grant *him*, O God, a Mind entirely reſign'd to thy Will, and ſatisfied with thy Dealings; and make this ſad Diſpenſation, which is ſo grievous for the Time, gracious in the Iſſue. O make it the Meſſenger of thy Love to *his* Soul, and the happy Means of converting and ſanctifying it, and ſo prepare it for thee, that it may be fit to receive all thy ſaving Mercies, in Jeſus Chriſt. *Amen.*

¶ *A Prayer for a Perſon that lies under an Arreſt of Death, by any (ſuch like) ſad Accident.*

From Biſhop Taylor. O Moſt gracious Father, Lord of Heaven and Earth, Judge of the living and the dead; behold thy Servants running to thee for Pity and Mercy, in behalf of our ſelves, and this thy Servant, whom thou haſt ſuddenly ſmitten with thy Rod. If it be thy Will, preſerve *his* Life, that there may be place for *his* Repentance and Reſtitution: O ſpare *him* a little, that *he* may recover *his* Strength before

fore *he* go hence, and be no more ſeen. But if thou haſt otherwiſe decreed, let the Miracles of thy Compaſſion, and thy wonderful Mercy, ſupply to *him* the want of the uſual Meaſures of Time, and the Periods of Repentance, and the Trimming of *his* Lamp: and let the Greatneſs of the Calamity move thee to pardon thoſe Defects and Degrees of Unreadineſs, which may have cauſed this Accident upon thy Servant. Lord, ſtir up in *him* a great and effectual Contrition, that the Greatneſs of *his* Sorrow and Hatred againſt Sin, and the Zeal of *his* Love to thee, may in a ſhort Time do the Work of many Days. And thou who regardeſt the Heart, and the Meaſures of the Mind, more than thoſe of Time, be pleaſed to reſcue the Soul of thy Servant, from all the Evils *he* hath deſerved, and all the Evils *he* fears; that in the Songs of Eternity it may be reckoned among thy Glories, that thou haſt redeem'd this Soul from the Danger of eternal Death, and made *him* Partaker of the Gift of God, eternal Life, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for a Perſon that is afflicted with grievous Pains of* his *Body.*

From Mr. Jenks. O Lord thou art a merciful God, and doſt not afflict willingly, nor grieve the Children of Men; but when the Neceſſity of our Caſe calls for ſharp Applications, thou chaſtiſeſt us for our Profit, that we may be Partakers of thy Holineſs. Bleſſed is the Man whom thou chaſteneſt, O Lord, and teacheſt him out of thy Law. O that it may be in ſuch Mercy to the Soul of thy Servant, whom thy Hand is ſo hard upon at preſent! Now that thou haſt caſt *him* into thy Furnace, O that it may be a Means to purge out *his* Droſs, and ſo fit *him* for thy Uſe and Service! O that *he* may learn ſuch things in this School of Affliction, as may ſtand *him* in ſtead, and do *him* good for ever after.

But thou, O Father of Mercies, and God of all Comfort, who knoweſt our Frame, and how little it is that we can endure, tho' it be ſo much that we deſerve, yet be pleaſed in the midſt of Judgment to remember Mercy, and do thou either make *his* Sufferings leſs, or thy Grace in *him*, and *his* Patience and ſpiritual Strength greater than all *his* Sufferings. O take the Load off

off from *him*, or lighten it to *him*, or enable *him* to bear what thou art pleaſed to lay upon *him*. Lord, all *his* Deſire is before thee, and *his* Groaning is not hid from thee; O regard *his* Affliction, when thou heareſt *his* Cry: Enter not into Judgment with *him*, nor deal with *him* after *his* Sins, but according to thy Mercy remember thou *him*, for thy Goodneſs ſake in Jeſus Chriſt. O gracious Father, ſanctify to *him* what thou haſt laid upon *him*, that the preſent Affliction may have a comfortable Iſſue, and work for *him* a more exceeding and eternal Weight of Glory. O do thou ſupport and bear *him* up under it, 'till it ſhall pleaſe thee to leſſen *his* Pains, and grant *him* Eaſe, to the Joy and Comfort of thy Servant, and to the Glory of thy Name: And however thou ſhalt deal with *him*, let *him* not repine at thy Correction, nor ſin in charging thee fooliſhly. Make *him* ſenſible, that thou doſt nothing but what is moſt juſt and fit to be done; yea, nothing but what thy Servant ſhall one Day have Cauſe to bleſs and praiſe thee for doing; and let this Conſideration teach and help *him* to glorify thee in the Time of *his* Viſitation, by *his* humble Submiſſion to thy Will, *his* patient abiding of thy Hand, and *his* faithful Reformation under it; that thou

mayeſt return with the Viſitations of thy Love, and reſtore Eaſe and Comforts to *him*, and ſhew *him* the Joy of thy Salvation, for thine own Mercies ſake, in Jeſus Chriſt. *Amen.*

¶ *A Prayer for one who is troubled with acute Pains of the Gout, Stone, Cholick, or any other Bodily Diſtempers.*

From Mr. Spinckes. O Bleſſed God, juſt and holy, who doſt not afflict willingly, nor grieve the Children of Men; withhold not, we pray thee, thy Aſſiſtance from this thy Servant in this *his* ſharp and painful Condition. *Thine Arrows ſtick faſt in him*, and thy Hand preſſeth *him* ſore. Thou makeſt *him* to poſſeſs [*Months or*] Days of Vanity, and weariſome Nights are appointed to *him*. When *he* lieth down *he* is tempted to ſay, When ſhall I ariſe, and the Night be gone? and *he* is full of Toſſings to and fro, unto the Dawning of the Day. *He* is feeble and ſore ſmitten; *he* roareth for the very Anguiſh of *his* Pain. His Sorrows are enlarged, *his* Pain is great, and *his* Soul is full of Trouble. And *he* has none to ſeek to for the Eaſe and Mitigation of *his* Agonies, but to thee, O Lord! *He* freely owns *his* Sufferings to be far leſs than *he* has deſerved, and that it is purely of thy Goodneſs that they have not been far

far worſe than they are. But yet ſince they pierce deep, and are become almoſt too hard for *him* to bear, we preſume to call upon thee, O Lord! for Aid, and to intreat thee not to puniſh *him* according to *his* Deſerts: For *if thou, Lord, ſhouldeſt be extreme to mark what is done amiſs; O Lord, who may abide it?* Spare *him* therefore for thy Mercies ſake; and *correct* him, *O Lord, but with Judgment, not in thine Anger, leſt thou bring him to nothing.* Endue *him* with that Patience which may enable *him* chearfully to ſubmit to thy Chaſtiſement, and grant *him* that hearty Repentance for all *his* Sins, which may invite thee to put an End to this *his* ſore Correction. Suffer *him* not to be tried beyond *his* Strength; lay no more on *him* than thou wilt enable *him* to bear: Comfort thou *his* Soul, which melts away for very Heavineſs, and let thy loving Mercy come unto *him*, O Lord, according to thy Word. Hear our Prayer according unto thy loving Kindneſs, and quicken thy Servant as thou art wont. Sanctify thy Rod to *him*, that it may be for thy Glory, and *his* Advantage; that by feeling the Smart of it, and ſighing and groaning under it, he may be brought to remember from whence *he* is fallen, and to riſe again to Juſtification: And when thy gra-

gracious Ends in afflicting *him* ſhall be once accompliſhed, which we know are not for *thy Pleaſure*, but for *his* Profit, remove, we beſeech thee, thy Hand from *him*, and give *him* a freſh Occaſion to rejoice in thy ſaving Health, through Jeſus Chriſt, our bleſſed Lord and Saviour. *Amen.*

¶ *A Prayer for a Perſon in the Small-pox, or any ſuch like raging infectious Diſeaſe.*

O Lord God, the Giver of Health, which ſweetens all other Bleſſings of Life; without which, in the Midſt of the greateſt Affluence of all worldly Proſperity, we are wretched and miſerable; look down, we beſeech thee, with an Eye of Compaſſion, upon thy poor diſconſolate Servant, from whom thou haſt taken this great and valuable Bleſſing of Life, and inſtead thereof, brought *him* into the moſt diſmal and melancholy Confines of Death. For thou haſt ſmitten *him*, O Lord, with the ſharpeſt Arrows of thy Diſpleaſure, ſo that *his Fleſh trembles for fear of thee, and* he *is afraid of thy Judgments*, leſt the *Poiſon thereof ſhould drink up his Spirits.*

Teach *him*, O Lord, and teach us all from hence, to conſider how ſoon the Beauty

ty of Life is blaſted, like a Flower of the Field, and our *Strength dried up like a Pot-ſheard*, when thou hideſt thy ſelf from us, that we may not put our Truſt in any of theſe tranſitory Things, but in thee only, the living God, who art able to ſave and to deſtroy, *to kill, and to make alive.*

Our *Brother*, whom now we behold ſo lamentable a Spectacle, was lately like one of us, in perfect Health and Soundneſs of Body; but now thou *chaſteneſt* him *for Sin, thou makeſt* his *Beauty to conſume away, like as it were a Moth fretting a Garment. Thou breakeſt* him *with a Tempeſt, and* his *Roarings are poured like Water. Thine Arrows ſtick faſt in* him, *and thy Hand preſſeth* him *ſore; ſo that there is no Soundneſs in* his *Fleſh, becauſe of thine Anger; neither is there any Reſt in* his *Bones, by reaſon of* his *Sin.*

O reject him *nor utterly, and be not exceeding wrath againſt thy Servant; for* his *Soul is full of Trouble, and* his *Life draweth nigh unto the Pit.* He *is brought into ſo great Trouble and Miſery, that* he *mourns all the Day long*, and all the Night *he waſhes* his *Bed, and waters* his *Couch with* his *Tears.*

For his *Loins are filled with a ſore Diſeaſe, and there is no whole Part in* his *Body; but from the Sole of the Foot even to the Crown, there is no Soundneſs in it, but Wounds, and*

Boils,

Boils, and putrefying Sores; which ſtink, and are corrupt thro' his *Fooliſhneſs.*

He *is feeble, and ſore ſmitten*; he *roareth by Reaſon of the Diſquietneſs of* his *Heart:* His *Heart panteth,* his *Strength faileth him; and as for the Light of* his *Eyes, it is alſo gone from* him. *Therefore is* his *Spirit overwhelmed within* him, *and* his *Heart within* him *is deſolate; but rebuke* him *not, O Lord, in thine Anger, neither chaſten* him *in thy heavy Diſpleaſure. Have Mercy upon* him, *for* he *is weak; O Lord heal* him, *for* his *Bones are vexed.* His *Soul alſo is ſore vexed, but thou, O Lord, how long?*

Take thy Plague away from him, *for* he *is even conſumed by the Means of thy heavy Hand. Return, O Lord, and that ſpeedily; for* his *Spirit faileth. O leave him not, for tho' he is become a Monſter unto many,* yet to *himſelf his* ſure Truſt is in thee. To thee, O Lord, does he cry; *unto thee doth* he *ſtretch forth* his *Hands*; his *Soul thirſteth after thee as a thirſty Land. Lord! all* his *Deſire is before thee, and* his *Groaning is not hid from thee. Comfort* him *therefore again, now after the Time that thou haſt plagued* him, *and for the Days wherein* he *hath ſuffered Adverſity.*

And put a Stop, O Lord, we beſeech thee, to this raging Infection, and ſay to the deſtroying Angel, *It is enough.* Let it not

not ſpread abroad to ſweep our Streets with the *beeſom of Deſtruction*, nor to lay us in the Grave *like Sheep*, *with the Men that have been long* dead. But cover us under the ſhadow of thy Wings, that we may not *be afraid for any Terror by Night: Nor for the Arrow that flieth by Day: Nor for the Peſtilence that walketh in Darkneſs; nor for the Sickneſs that deſtroyeth in the Noon-day.* But that with eaſe in our Minds, and Health in our Bodies, we may ſerve thee cheerfully all the Days of our Life, and being hurt by no Perſecutions, may ever more give Thanks to thee in thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for a Perſon in a Conſumption, or any lingring Diſeaſe.*

From Mr. *Jenks.* O good God, thou haſt long kept thy Servant under thy chaſtening Hand: Thou haſt made *him* acquainted with Grief, and *his* Sickneſs is even become *his* old familiar Companion. Yet, O bleſſed Lord, grant that *he* may not think it long to wait thy leiſure, who art pleaſed to wait ſo long for the return of a Sinner, and who art very pitiful and of tender Mercy, having kind Intentions, even in thy bitter Diſpenſations: Yea, *Chaſteneſt*

ſteneſt whom thou loveſt, and ſcourgeſt every Son whom thou receiveſt. Teach *him*, O gracious Father, to ſee Love in thy Rod, as well as Juſtice in all thy Dealings; that *he* may humble *himſelf* under thy mighty Hand, and alſo think it good for *him* to be afflicted, and patiently wait for the Lord, in hopes of Good out of this Evil, and at laſt an happy Concluſion of the long Viſitation. Bleſſed be thy Name, O Father of Mercies, that thou doſt not pour out all thy Wrath; but in Judgment thinkeſt upon Mercy, to make the Affliction ſupportable, giving ſome Eaſe and Relaxation from torturing Pains, and mingling many good Ingredients with this bitter Potion. O make *him* ſo ſenſible of thy kindneſs, that *he* may be not only contented, but thankful under thy Hand.

Yet that *his* Faith may not fail, nor *his* Patience be wearied out, return, O Lord, at the laſt, and give thy Servant a diſcharge from this Warfare, and ſay to the Affliction, *It is enough.* Make *him glad* according to the Time wherein thou haſt *afflicted him*, and wherein *he* hath ſuffered ſo much Adverſity. And till thou ſhalt pleaſe to remember *him* in ſuch Mercy, O grant that *he* may neither deſpiſe thy chaſtening, nor faint under thy rebukes; but take all as

he

he ought, and employ the Time which thou lendeſt, and improve the Affliction which thou continueſt, as a gracious Opportunity for *his* Soul's Advantage: That under the Decays of the outer Man, the inner may be renewed Day by Day; and all that is wanting in *his* ſpiritual Concerns, may be filled up; and whatever pertains to *his* everlaſting Salvation be promoted and perfected, thro' the Riches of thy Grace, and the Multitude of thy Mercies in Jeſus Chriſt. *Amen.*

¶ *A Prayer for a Perſon that is Lame in* his *Sickneſs.*

From Mr. *Lewis.* O Almighty God, who *art Eyes to the blind, and Feet to the lame, who makeſt ſore, and bindeſt up:* Have pity, we entreat thee, on thy Servant, who is likewiſe Lame *in his Sickneſs.* Help *him* in this *his* diſtreſs, and bleſs, we pray thee, the Means made uſe of for *his* Cure, that *he* may again *walk and not faint.* Make *him* ſenſible of thy deſign in viſiting *him* with this Affliction; cauſe *him* to remember, how in *his* Strength and Vigor, *he* has walked after *his* own Counſels, and the deſires of *his* own Heart: And let *him* ſee that

that thou haſt lift up thy Hand againſt *him*, for this very purpoſe, that *he* may learn to walk more humbly with thee, and turn *his* Feet to thy Teſtimonies. O be gracious unto thy Servant, and heal *him* of what is ſuch an hindrance to *him*, as to keep *him* from [* *getting his daily Bread or*] *enjoying the Comforts of Life, and frequenting thy holy Temple.* Deliver *him* from the painful and uneaſie Confinement *he* is under, and grant *him* again the Liberty of going to thy Houſe, and worſhipping thee in thy Sanctuary, with the *voice of Joy and Praiſe.* But, O Lord, not our Will, but thine be done. Thou knoweſt better what is good for us, than we our ſelves, and 'tis in Wiſdom that thou afflicteſt us. Help therefore thy Servant to caſt *his* Burden on thee, who wilt never ſuffer *him* to be moved. Give *him* Patience that *he* may bear *his* Pains without murmuring, and wait the Time of *his* Deliverance from them, without uneaſineſs; ſatisfie *him* of thy Care over *him*, and thy tender Regard to *him*; and in thy good Time reſtore *him* to the perfect uſe of *his* Limbs again, that we thy Servants together with *him*, may give Thanks in the great Congregation for thy kindneſs to *him*,

* *To be omitted where the Perſon prayed for is able to live without Labour.*

in

in making the Lame walk, for Jeſus Chriſt his ſake. *Amen.*

¶ *A Prayer for one that is Bed-rid.*

From Mr. *Lewis.* O Lord our God, who art the Father of Mercies, and the God of all Comfort, out Strength in time of Trouble, and who haſt Mercy on thine afflicted! Have Pity, we entreat thee, on this melancholy and forlorn Condition of thy Servant. Thou haſt long ſince confined *him* a Priſoner to *his* Bed, and ſeemeſt to have paſſed Sentence on *him*, that *he* ſhall never come down from this Bed on which *he* is gone up. O do thou be pleaſed to ſweeten this Confinement to *him!* Support *his* Spirits, which are apt to droop under it; refreſh *his* Mind, which is apt to be uneaſie and melancholy at the Thought of it. Do thou make *his* Bed for *him*, that it may be eaſie and comfortable to *him*. Cauſe *him* to remember thee, and meditate on thee, in the Night-watches. Give Sleep to *his* Eyes, and Slumber to *his* Eye-lids, that ſo *his* Bed may comfort *him* under *his* Confinement to it, and eaſe *his* complaint of being always in it; make *him to commune with his own Heart:* Let *him* make this Advantage of *his* Solitude, *to ſearch and try his Ways*; calmly to debate within *him-*

ſelf the manner of *his* acting, that ſo *he* may ſee in what *he* hath done amiſs, and may turn unto the Lord with all *his* Heart and Soul. Let this Affliction be a means to prepare *him* for the enjoyment of thy Preſence, in which is fulneſs of Joy; and let *him* be the more patient under it for that Reaſon. Make *him* thankful that thou haſt by this means kept *him* from the Company of thoſe whoſe evil Communication might have corrupted *him*, and haſt taken *him* out of a World, by whoſe Snares and Temptations *he* might have been prevail'd with to forſake thee, and turn from the way of thy Commandments; that thou haſt taken this way to ſecure *him* to thy ſelf, and make *him* a partaker of thy Joy. And, O grant that *he* may not by murmuring and repining hinder this thy deſire, being fulfilled in *him*, but that *he* may make ſuch uſe of the Leiſure and Opportunity *he* hath now given *him*, as to make *his* Peace with thee, and be fitted for the Enjoyment of thine Inheritance with the Saints in light, for Jeſus Chriſt his ſake. *Amen.*

¶ *A Prayer for a Person troubled in Mind, or in Conscience.*

Visitation-Office. O Blessed Lord, the Father of Mercies, and the God of all Comforts, we beseech thee look down in Pity and Compassion upon this thy afflicted Servant. Thou writest bitter Things against *him*, and makest *him* to possess *his* former Iniquities; thy Wrath lieth hard upon *him*, and *his* Soul is full of trouble. But, O merciful God, who hast written thy holy Word for our Learning, that we thro' Patience and Comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy Threats and Promises, that *he* may neither cast away *his* Confidence in thee, nor place it any where but in thee. Give *him* Strength against all *his* Temptations, and heal all *his* Distempers. Break not the bruised Reed, nor quench the smoaking Flax. Shut not up thy tender Mercies in displeasure; but make *him* to hear of Joy and Gladness, that the Bones which thou hast broken may rejoyce. Deliver *him* from the Fear of the Enemy, and lift up the light of thy Countenance upon *him*, and give *him* Peace, thro'

the Merits and Mediation of Jeſus Chriſt our Lord. *Amen.*

¶ *Another for the ſame, or for one under deep Melancholy and Dejection of Spirit.*

From Mr. *Fenks.* O Moſt good and gracious Lord, thou knoweſt our Frame, and art a God full of Compaſſion to pity and relieve thy Servants, under their Trouble and Oppreſſion. Look down, we humbly pray thee, with thy wonted Pity, and remember in tender Mercy, the Work of thy Hands, our diſconſolate Friend, this troubled Soul, that is even diſtracted in ſuffering thy Terrors: Thy Wrath lies hard upon *him*, and all thy Waves are gone over *him*; they diſturb *his* Peace, oppreſs *his* Mind, and make him unfit rightly to uſe *his* Reaſon, or diſcharge *his* Duty. O thou that ſpakeſt the Winds and Waves into obedience and calmneſs, ſettle and quiet *his* diſcompoſed Thoughts; ſpeak Peace and Satisfaction to *his* troubled Mind, and give *him* Comfort and ſure Confidence in the ſenſe of thy Pardon and Love. Lord, help *his* Unbelief, and increaſe *his* Faith. Tho' *he* now walks in the valley and ſhadow of Death, let *thy Rod and thy Staff comfort* him. Let *him* truſt in the Name of the Lord, and ſtay upon *his* God. In

the

the multitude of the Thoughts and Sorrows that *he* hath in *his* Heart, O let thy Comforts come in to refreſh *his* Soul. Be thou pleaſed, Lord, to deliver and eaſe *him* of the load that lies upon *his* Spirit: And let in a beam of thy heavenly Light to ſcatter and diſpel all the Clouds and Darkneſs, in which *his* Mind is wrapt up. O direct to the Means moſt proper for *his* help, and bleſs and proſper them ſo, that they may be effectual to promote *his* Recovery, out of this ſad and doleful Eſtate. Incline *his* Ears to wholſome Counſels, and faſhion *his* Heart to receive due Impreſſions: O gracious Father, pity *his* Frailty, and forgive *his* Sin: Heal *him*, O Lord, both in Soul and Body, and rebuke *his* Diſtemper ſo, that *his* diſquieted Soul may return to its reſt. O raiſe *him* up, and make *him* whole; yea, make haſt, O Lord, to ſhew ſuch Mercy upon *him*, even for thine own Mercies ſake, in Jeſus Chriſt our bleſſed Saviour and Redeemer. *Amen.*

From Bp. *Patrick.* DEfend *him*, O moſt gracious Father, from diſhonouring thee and *his* Religion, by diſtruſting thy Goodneſs, and calling thy Loving-Kindneſs in queſtion towards thoſe that are ſincerely bent to pleaſe thee.

Remove all troubleſome Imaginations from *him*, and give *him* a clear underſtanding of thee and of *himſelf*, that no cauſeleſs Fears and Jealouſies may overwhelm *him*, nor *his* Heart ſink within *him*, from any unprofitable ſadneſs and dejections of Spirit. Compoſe therefore, we beſeech thee, *his* broken and diſturbed Thoughts, quiet *his* troubled and diſorder'd Mind, and appeaſe all the ragings and tumults of *his* Soul, by a ſweet Senſe of thy tender Mercies, and of the Love of thy Son Jeſus Chriſt to Mankind. Keep *him* from making any raſh Judgments and Concluſions of *himſelf*, and much more from charging thee fooliſhly; and give *him* ſo much light and judgment amidſt all the darkneſs and confuſion of *his* Thoughts, that *he* may not think *himſelf* forſaken by thee, but rather that *he* may firmly believe, that if *he* does the beſt *he* can, thou requireſt no more of *him*. And, good Lord, enable *him* to look beyond theſe Clouds, to that bleſſed Place whither *his* Saviour is gone before, in which there is no Darkneſs at all; and (in an humble hope of coming to the ſame Place where he is) to content *himſelf* with any Condition whilſt *he* is here, ſo far remote from that Region of Light and Glory.

Hear

Hear us, moſt merciful and loving Father, and hide not thy ſelf from our Prayers. Strengthen the weak and feeble Endeavours of this thy Servant; ſupport *his* fainting Spirit, and cauſe it humbly to hope in thee for ever. Confirm and eſtabliſh ev'ry good Thought, Deſire, and Purpoſe, which thou haſt wrought in *him*; perfect that which thou haſt begun; make *him* to grow in Wiſdom, Faith, Love, and willing Obedience: Conduct *him* hereafter ſo eaſily and ſteadily, ſo peaceably and quietly, ſo chearfully and ſecurely in thy ways, that *he* may glorifie thee whilſt *he* lives, and when *he* comes to be remov'd from this troubleſome World, may reſign *his* Soul into thy merciful Hands, with a pious Confidence and holy Hope of a joyful Reſurrection to come, thro' the Merits of thy Son Jeſus Chriſt our Lord.

¶ *A Prayer for one under Fears and Doubts, as to the Goodneſs of his ſpiritual Condition, or that is under perplexing Thoughts and Scruples about his Duty.*

From Mr. *Kettlewel.* O Lord our God, we come unto thee in behalf of this thy Servant, whoſe Soul is caſt down and diſquieted within *him*, by reaſon of the fear *he* has of not being in thy Favour, and not accepted by thee. *He* queſtions whether

he has not all along preſumed on the goodneſs and ſafety of his Condition, without having any reaſon for it. And for this the Sorrows of *his* Heart are enlarged, and *he* is brought very low. To thee therefore we cry on *his* Account, that thou wouldeſt be pleaſed to hear *him* ſpeedily, and bring *his* Soul out of Priſon. Remove from *him*, we entreat thee, all frightful Apprehenſions, all perplexing Doubts and Scruples about *his* Duty, which will either hinder *him* from doing it at all, or make *him* do it heavily and with a troubled Mind. Let *him* not indulge *his* Fears as a ſign of tenderneſs of Spirit, and the fruits of thy Grace, but rather let *him* labour againſt 'em, as *his* ſpiritual Diſeaſes, or as Satan's Temptations.

O make *him* ſatisfy'd and ſettled in a right underſtanding of all good Things, and careful in the obſervance of them, and do thou expel by the light of thy Countenance all theſe Miſts of Darkneſs which cloud and obſcure *his* Soul, that *he* may not unneceſſarily be dejected and diſtruſtful of *himſelf*, or diſhonourably jealous of thee. Deliver *him* from all *his* Offences that may provoke thee to hide thy Face from *him*, and make *him* ſo much a ſtranger to Peace and Comfort, and cauſe *him* to be delighted with doing thy Will, and to place *his* chief ſatisfaction

faction in acting ſo as is moſt agreeable to thee, thro' Jeſus Chriſt our Lord.

¶ *A Prayer for one who is hurried with wicked and blaſphemous Thoughts.*

From Mr. *Lewis.* O Lord God, who art the Father of our Spirits, and to whom all Thoughts are open, and all Deſires known; we humbly entreat thy fatherly Goodneſs to ſuccour and relieve this thy Servant who labours under the burden of wicked Thoughts, and blaſphemous Suggeſtions. Thou knoweſt, O Lord, how painful and uneaſie ſuch Thoughts are to *him*, how contrary to the Senſe *he* has of thy Excellencies and Perfections, and how earneſtly *he* deſires to be freed from them. Thou ſeeſt how much *his* Soul is caſt down, and how diſquieted *his* Spirit is within *him*. That at theſe helliſh Suggeſtions *his* Heart trembleth, and is moved as it were out of its Place. And tho' the Troubles of *his* Heart are thus enlarged, *he* finds no way to be brought out of *his* Diſtreſs. To thee therefore we humbly preſume to apply our ſelves, and to entreat that thou wilt look upon *his* Affliction and *his* Pain, and forgive *him* all *his* Sin. We know, O Lord, that nothing is impoſſible with thee, that thou ſtoppeſt the raging of the Seas,

and

and canſt as eaſily rectifie the tumultuous Thoughts of a diſordered Mind. O let thy Power and Greatneſs be ſhewn in healing the Mind of this thy Servant. Cleanſe the Thoughts of *his* Heart by the Inſpiration of thy Holy Spirit. Suffer them not to be defiled by any wicked, prophane, or blaſphemous Suggeſtions mixing with them. But heal the Soul of thy Servant, by enabling *him* to ſtifle and ſuppreſs all ſuch Thoughts as tend to vex and torment it, to rob it of its Peace, and deprive it of its Innocence. To this end, enable thy Servant to keep all *his* Paſſions within due bounds, to be of an equal and ſteady Temper, to be mild and gentle in *his* Behaviour, and neither to ſet *his* Hopes nor *his* Fears too high. Make *him* to abide in the Calling wherein *he* is called, and not forſake the Station wherein thy Providence has placed *him*, but to do *his* Duty in that State of Life to which thou haſt called *him*. Let *him* not think the worſe of thee, or accuſe thy Providence of want of Care of *him*; ſince if thou pleaſedſt thou mighteſt have permitted ſuch Thoughts to have continued perpetually without any Intermiſſion, or at leaſt to have viſited *him* much oftner, and in a more frightful manner, without the leaſt diminution of thy Juſtice. Make

him ſenſible therefore of the wiſe and kind Reaſons of theſe Afflictions; that if they are duly improved, they may be powerful Preſervatives of *his* Soul againſt the prevailing Sins of a looſe Age; may leſſen *his* Inclinations to the Enjoyments of this Life, and deaden *his* Appetite to ſenſual Pleaſure, and the periſhing Goods of this World; that by theſe Afflictions *he* may be diſpoſed to compaſſionate the Sufferings of others, and leſs to envy their Height and Proſperity; that they tend to make *him* more to feel *his* own Infirmities, and to perceive the want of divine Aſſiſtance, and to carry *his* Thoughts to Heaven: All which Advantages ſhew that it is in Faithfulneſs that thou afflicteſt Mankind; and that altho' for the preſent all Affliction is grievous, yet it is our own fault if it does not work out for us a more exceeding and eternal weight of Glory. But in vain, O God! are all theſe Conſiderations, unleſs thou pleaſeſt to ſet them home on our Minds. To thee therefore we addreſs our ſelves, that thou wouldſt open the Eyes of this thy Servant, that *he* may ſee and know the wiſe and gracious Diſpenſations of thy Providence, and by humbling *himſelf* under them, may be at laſt lifted up and made a Partaker of that Peace and Joy which thou beſtoweſt on all

thy

thy faithful Servants. Grant this for Jeſus Chriſt his ſake our only Mediator and Advocate.

¶ *A Prayer for one who is afflicted with a prophane miſtruſt of Divine Truths, and blaſphemous Thoughts.*

From Mr. *Kettlewel.* O Moſt gracious God, who by the Power of thy Spirit, art only able to cure our Sickneſs, and overcome the unrulineſs of our Minds; protect this thy Servant, we humbly and earneſtly entreat thee, againſt all prophane doubts and miſtruſts of thy Truths, and againſt all blaſphemous Thoughts and Suggeſtions about divine Things, which either *his* own Melancholy and diſorder'd Fancy, or the buſie and wicked Adverſary, are ready to repreſent and ſuggeſt to *him.*

Never ſuffer them, O God, to ſtagger and weaken *his* Faith, nor to hinder or clog *his* Practice; nor, if thou pleaſeſt, by their weariſome conflicts, to be a pain and burden to *his* Life. Preſerve *him*, not only from the Sin, but if it may ſeem good to thy fatherly Wiſdom, from the Temptation too, and from the trouble and ſorrow of them.

But if it be thy bleſſed Will to continue theſe prophane and terrifying Thoughts for his Trial and Humiliation; Lord, make

him

him ſenſible, and comfort *his* diſturbed Heart with the Senſe thereof, that it will not be imputed as a Sin to *him*, to be tempted therewith, but to yield to the Temptation: Convince *him* that in thy Sight *he* is not guilty of the ſame, whilſt *he* neither believes nor gives Place to them; not altering or abating either *his* Faith or *his* Practice thereupon. Let *him* know, that theſe diſtruſtful and blaſphemous Thoughts are the Enemies Sin, who to try and tempt *him*, ſtudiouſly and wickedly ſuggeſts them, not *his*, who inſtead of hearkning thereto, and complying therewith, immediately reſiſts them as ſoon as he perceives them, and caſts them out with Horror and Indignation.

Oh that during this Trial *he* may learn to depend entirely upon thee, without whom *he* can do nothing, that as often as theſe prophane Thoughts are thrown into *his* Mind, *he* may find Grace to overcome them, and without the leaſt Allowance or Delay, to throw them out again, and that he may learn to bear with himſelf, and to ſhew Patience under them, as under ev'ry other Affliction and Tryal of thy ordering, truſting to thy Grace to aſſiſt *him*, and to thy Mercy to accept *him*, whilſt *he* is humbly labouring under the ſame; and to thy Good-

Goodneſs, to rid *him* of them in thy due Time, for our dear Lord and only Saviour Jeſus Chriſt's ſake. *Amen.*

¶ *A Prayer for one under the Dread of God's Wrath, and everlaſting Damnation.*

From Mr. Lewis. O Almighty God, the Aid of all that need, and the Helper of them that flee to thee for Succour; accept, we beſeech thee, the Prayers that we now put up for this thy Servant, labouring under the diſmal Apprehenſions of thy Wrath. O, who may ſtand in thy ſight when once thou art angry! *his* Fleſh trembles for Fear of thee, and *he* is afraid of thy Judgments. *He* is not able to bear up under the Thoughts of thy Diſpleaſure, that thy Mercy is clean gone, and that thou wilt ſhew *him* Favour no more.

But do not thou, O God, enter into Judgment with *him*; make *him* ſenſible that tho' the Wages of Sin be Death, yet the Gift of God is eternal Life: That thou hateſt the Death of a Sinner, and art not willing that any ſhould periſh: that thou always puniſheſt leſs than we deſerve, and in the midſt of Judgment remembreſt Mercy: Oh do thou ſet this home on *his* Mind, that ſo *he* may be brought off from *his* Diſtruſt of thy Mercy, and thinking *his* Sins

are

are unpardonable by thee. For his ſake who ſuffer'd on the Croſs, and made thee a full, perfect and ſufficient Sacrifice, Oblation and Satisfaction for the Sins of the whole World, deliver *him* from thy Wrath, and from everlaſting Damnation. Hide not thy Face from *him*, but revive *his* Soul with a Senſe of thy Love, and the Hopes of thy Pardon, and obtaining the Joy of thy Salvation; that ſo he may be raiſed again from this Dejection he is now afflicted with, and may ſhew with Gladneſs what thou haſt done for *his* Soul; all which we humbly beg for Jeſus Chriſt's ſake. *Amen.*

¶ *A Prayer for a Lunatick.*

From Mr. Jenks. O Lord, the only wiſe God, thou giveſt Underſtanding, and takeſt it away as thou pleaſeſt; and thou art holy and righteous in all that ever thou doſt, though the Reaſon and Meaning of many of thy Works is unknown to us, yet ſtill thou knoweſt well what thou haſt to do. And we muſt be dumb, and not open our Mouths, when it's thy doing. The Strokes which thou haſt laid on thy poor Creature would be juſt upon any of us; and we muſt acknow-

acknowledge it owing wholly to thy Mercy that it is any better with us: But in tender Compaſſion of his pitiable Condition, we take upon us to beg thy merciful Relief in his behalf; for thou, Lord, that giveſt Senſe and Diſcretion, canſt as eaſily renew them when impair'd; and thou that madeſt thy Servant out of nothing, canſt alſo bring him to uſe his Reaſon right as he ought.

O diſpel the Clouds in which now *his* Soul is wrapt up, that he may come to a good Underſtanding of *himſelf*, and a right Mind. Reduce and heal *his* craz'd and diſorder'd Underſtanding, ſettle and quiet *his* Paſſions, pacify and compoſe *his* Fancy and Imagination. Have Pity, we beſeech thee, O Lord, upon *him*, and impute not unto *him* any thing that is now ſaid or done amiſs by *him*: But in Mercy paſs it by, as if it had not been ſaid or done at all.

O that thou wouldeſt direct to ſome Means for Help in this Caſe! and make *him* tractable to the Uſe of Remedies, and willing and ready to comply with the Advice of *his* Friends, till *he* ſhall be in a better Capacity to manage and help *himſelf*. And where no Means will reach to work the Cure; thou that canſt open the Doors which are barr'd againſt us, and art never

at

at ſuch a Loſs but thou knoweſt how to deliver: O reveal thy glorious Arm to bring Salvation from above, and command that Deliverance which is out of our Proſpect to ſee effected. That thy Name may have all the Glory of ſuch thy great and wonderful Mercy in Jeſus Chriſt. *Amen.*

¶ *A Prayer for natural Fools or Madmen.*

From Mr. Kettlewell.

O Almighty and moſt merciful Father, pity, we entreat thee, this thy poor Creature, who knows not *his* own Wants, nor how to ask for thy Mercies: But as *he* is not capable of doing Things to pleaſe thee, ſo let nothing which *he* doth offend thee. *He* is ſtill as an Infant, O God, not arrived to the Uſe of Reaſon: Oh deal with *him* as thou doſt with them, and as ſuch admit him into the Kingdom of Heaven.

[* He has been received for thy Child in Baptiſm, and has done nothing ſince to forfeit the Claims of Mercy and Bliſs made over to him therein, and belonging to that Relation;] O let them be fulfilled and made good to *him* in their Time.

* *Omit this Clauſe in the Caſe of Madmen who have been mad ſince they came to the Uſe of Reaſon.*

And as *his* Want of Underſtanding unfits *him* to do any thing for thee, ſo doth it

likewiſe to do any thing for *himſelf*; and therefore *he* needs to have the more done for *him* by thee, and by the good Inſtruments of thy Providence. Oh let thy Care, good Lord, ſupply the Want of *his* own. Give thy holy Angels Charge to *him* as they do to helpleſs Children. Give thy Saints, and thoſe who are any way concern'd with him, the Inclination to be Underſtanding, and Eyes, and Feet, and Hands to *him*, as to one who is as if *he* had none of theſe of *his* own, but wants to have them ſupplied out of thy Proviſion; and do thou in thy Wiſdom prevent thoſe Evils which *he* can't foreſee, and put thoſe by which *he* wants Underſtanding to remove; eſpecially, O Lord, keep *him* from doing any thing that is miſchievous, either to others, or to *himſelf*.

Oh, thou who art found of them that ſeek thee not, ſhew Mercy to this thy Servant, who extremely needs thee, tho' *he* can't ſeek unto thee; thou, O Lord, knows *his* Wants, though *he* is inſenſible and ignorant of them: And tho' *he* cannot ſpeak for *himſelf*, yet *his* Wants ſpeak, and cry aloud for *him*. Oh hear their Cry, which calls to thee for Pity. Hear us for *him*, who is not able to ask for *himſelf*, and grant *him* thy ſpecial Care at preſent, and thy Peace

at the laſt, thro' the Merits and Mediation of thy dear Son our only Saviour Jeſus Chriſt. *Amen.*

¶ *Proper Pſalms for a ſick Perſon at Sea.*

I.

1. SAVE me, O God, for the Waters are come in even unto my Soul, *Pſal.* 69. 1.

2. I am come into deep Waters, ſo that the Floods run over me, *Pſal.* 69. 2.

3. The Floods are riſen, O Lord, the Floods have lift up their Voice: the Floods lift up their Waves, *Pſal.* 93. 4.

4. The Waves of the Sea are mighty, and rage horribly, but yet the Lord who dwelleth in Heaven is mightier, *Pſal.* 93. 5.

5. He maketh the Storm to ceaſe, ſo that the Waves thereof are ſtill, *Pſal.* 107. 29.

6. Wherefore, unto thee, O Lord, do I cry in my Trouble: Deliver me out of my Diſtreſs, *Pſal.* 107. 28.

7. Thou ſhalt ſhew us wonderful Things in thy Righteouſneſs, O God of our Salvation: Thou that art the Hope of all the Ends of the Earth, and of them that remain in the broad Sea, *Pſal.* 65. 5.

8. I will cry unto thee, Thou art my Father, my God, and the Rock of my Salvation, *Pſal.* 89. 26.

9. Withdraw not thou thy Mercy from me, O Lord, let thy loving Kindneſs and Truth always preſerve me, *Pſal.* 40. 14.

10. For innumerable Troubles are come about me, my Sins have taken ſuch hold upon me, that I am not able to look up; yea, they are more in Number than the Hairs of my Head, and my Heart hath failed me, *Pſal.* 40. 15.

11. O Lord let it be thy Pleaſure to deliver me: Make haſte, O Lord, to help me, *Pſal.* 40. 16.

II.

1. OUT of the Deep have I called unto thee, O Lord; Lord hear my Voice, *Pſal.* 130. 1.

2. O let thine Ears conſider well the Voice of my Complaint, *Pſal.* 130. 2.

3. For I am helpleſs and poor, and my Heart is wounded within me, *Pſ.* 109. 21.

4. My Heart is diſquieted within me, and the Fear of Death is fallen upon me, *Pſal.* 55. 4.

5. Fearfulneſs and Trembling are come upon me, and an horrible Dread hath overwhelmed me, *Pſal.* 55. 5.

6. I

6. I go hence like the Shadow that departeth : and am driven away like a Graſhopper, *Pſal.* 109. 22.

7. O God, thou knoweſt my Fooliſhneſs, and my Sins are not hid from thee, *Pſal.* 69. 5.

8. Thou haſt laid me in the loweſt Pit : in a Place of Darkneſs, and in the Deep, *Pſal.* 88. 5.

9. Thine Indignation lieth hard upon me, and thou haſt vexed me with all thy Storms, *Pſal.* 88. 6.

10. Thou breakeſt me with a Tempeſt, and my Roarings are poured out like Waters, *Job* 3. 24.

11. O reject me not utterly, and be not exceeding wroth againſt thy Servant, *Lament.* 5.

12. For my Soul is full of Trouble, and my Life draweth nigh unto Hell, *Pſal.* 88. 2.

13. I am brought into ſo great Trouble and Miſery, that I go Mourning all the Day long, *Pſal.* 38. 6.

14. For my Loins are filled with a ſore Diſeaſe, and there is no whole Part in my Body, *Pſal.* 38. 7.

15. My Wounds ſtink and are corrupt, thro' my Fooliſhneſs, *Pſal.* 38. 5.

16. Behold, O Lord, I am in Diſtreſs, my Bowels are troubled, my Heart is turn-

ed within me, for I have grievouſly rebelled, *Lament.* 1. 20.

17. Oh remember not the Sins and Offendes of my Youth, but according to thy Mercy think thou upon me, O Lord, for thy Goodneſs, *Pſal.* 25. 7.

18. Take thy Plague away from me: I am even conſumed by the Means of thy heavy Hand, *Pſal.* 39. 11.

19. When thou with Rebukes doſt chaſten Man for Sin, thou makeſt his Beauty to conſume away, like as it were a Moth fretting a Garment: every Man therefore is but Vanity, *Pſal.* 39. 12.

20. Hear my Prayer, O Lord, and with thine Ears conſider my Calling: hold not thy Peace at my Tears, *Pſal.* 39. 13.

21. For I am a Stranger with thee, and a Sojourner, as all my Fathers were, *Pſal.* 39. 14.

22. O ſpare me a little, that I may recover my Strength before I go hence and be no more ſeen, *Pſal.* 39. 15.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *A Prayer for a ſick Seaman.*

O Moſt great and glorious Lord, *God of our Salvation, the Ends of the Earth, and of them that remain in the broad Sea*; under

under whoſe powerful Protection we are alike ſecure, in every Place, and without whoſe Providence over us, we can no where be in Safety; look down, we beſeech thee, upon us thy unworthy Servants, who are called to *behold thy Wonders in the Deep*, and to perform our ſeveral Duties in the great Waters.

Thou art our Refuge and Strength, a very preſent Help in Trouble, and therefore we fly unto thee for Succeſs in all our Needs; but in particular now we come unto thee, for Mercy on our diſtreſſed *Brother*, whom thou haſt been pleaſed to viſit with the Rod of Affliction.

The Waves of Death, O Lord, encompaſs him *about, and the Sorrows of Hell take hold upon* him, 2 Sam. 22. 5, 6.

O leave *him* not to *himſelf*, nor let *him* be given over *to a Spirit of Slumber* and Darkneſs, but *open thou* his *Eyes, that* he *may behold the wondrous things of thy Law*, and help *him* in all things rightly to ſtate *his* Accounts with thee *his* God; that ſo from the Sickneſs of *his* Body *he* may find Health and Salvation to *his* Soul, which is the great End of all thy righteous Judgments and Afflictions that are ſent upon us.

Let *him* ſeriouſly conſider, and reflect within *himſelf*, from this ſmall Expreſſion

of thy Diſpleaſure, *what a dreadful thing it is to fall into the Hands of the living God*; and learn from thence, for ever after, if it ſhall pleaſe thee to raiſe *him* up again, to preſerve a more awful Senſe of thy divine Majeſty upon *his* Spirit, *and to live more ſoberly, righteouſly, and godlily, in this preſent World.*

We know, O Lord, by ſad Experience, that *many are the Enemies of Peace*, and that *the whole World lieth in Wickedneſs*, but let *him* not *follow a Multitude to do Evil*, nor *give* his *Conſent to the Enticement of Sinners*, but being perfectly *redeemed from all vain Converſation, and renewed in the Spirit of* his *Mind*, let him *walk before thee with a perfect Heart*, and ſpend the Reſidue of *his* Days in thy Faith and Fear.

Or if otherwiſe thou haſt determin'd concerning *him*, O be pleaſed to give *him* ſufficient Grace, and Strength, and Time, to *make* his *Calling and Election ſure, before* he *goes hence, and be no more ſeen.* Revive *his* drooping Spirits, fortify *his* Heart, and as he decays in the outer, ſtrengthen *him* in the inner Man, by ſetting before *him* the Hopes of a bleſſed Immortality, *as an Anchor of the Soul, both ſure and ſtedfaſt.*

In fine, O Lord, if thou art pleaſed to take *him* hence, be thou *his* Life in Death, and

and conduct *him* ſafe from the troubleſome waves of this World, into the *ſtill Waters of Comfort*, even to that bleſſed Haven of Felicity, where he may no more *be toſſed with the Tempeſt of Affliction*, nor in danger *of making ſhipwreck of his Faith*, but may reſt ſecure *from the ſtormy Wind and Tempeſt*, and *poſſeſs his Veſſel in Sanctification and Honour*, in Peace and Security, and a full Fruition of Happineſs in the Kingdom of Heaven, for evermore. *Amen.*

¶ *A Prayer for a Sick Soldier or Seaman.*

O Moſt mighty Lord, the Fountain of Health and Life, Strength and Courage, the Aid and Support of all that fly unto thee for Succour, with whom is no reſpect of Perſons, but every one that feareth thee (whether he be rich or poor, learn'd or unlearn'd) is accepted of thee, we beſeech thee mercifully to look down upon our poor *Brother*, who now is fallen under the Rod of thy heavy Diſpleaſure.

We know, O Lord, that all thy Judgments are principally intended for our good, in the end, by the Reformation of our Lives and Manners; and therefore we moſt humbly beſeech thee, to let thy preſent Judgment have that good Effect upon our *Brother*, that he may lead the reſt of his Life

Life as a faithful Soldier of Jeſus Chriſt, and not continue to harden *his* Heart, like *Pharoah*, againſt all the powerful and repeated Inſtances of thy Mercies and Judgments towards *him*.

If thou haſt deſign'd this Sickneſs ſhall terminate in *his* Death, O be pleas'd to fit and prepare *him* for it; or if otherwiſe in Mercy thou haſt determin'd to ſpare *him*, O let *him* not return to any of *his* former ſinful Courſes, but let *him* always keep in mind the Promiſe that *he* made to thee in Baptiſm, of renouncing the World, the Fleſh and the Devil, and which *he* now again heartily renews (as we hope) in this *his* Day of Viſitation.

We know, O Lord, that many Temptations will unavoidably aſſault *him*, in the ſtate of Life wherein *he* is engag'd, and therefore we moſt humbly beſeech thee, to give *him* ſuch a Portion of thy bleſſed Spirit, as may enable *him* to fight with as much Reſolution and Courage againſt *his* ſpiritual Enemies, as the Nature of *his* Poſt obliges *him* to do, upon a juſt Occaſion, againſt *his* temporal; ever remembring, that the greateſt of Conqueſts, is that which is made upon our ſelves, and that no Victory is ſo truly brave and honourable, as that which is obtain'd over our Luſts and brutiſh Affections.

Where-

Wherefore give *him* Grace, we beſeech thee, O Lord, to *abhor that which is Evil, and to cleave to that which is Good*; let all Blaſphemy and Prophaneneſs, all Riot and Drunkenneſs and Luxury, and Laſciviouſneſs, be far from *him*, and let *him* carefully follow the Rule our Saviour hath ſet *him*, *of doing Violence to no Man, accuſing no Man falſly, and being content with* his *own Wages*; ſo that having *put on the whole Armour of God*, he *may be able to ſtand againſt the Wiles of the Devil*; and whenever thou ſhalt be pleaſed to put an end to *his* Warfare (either now or hereafter) *he* may chearfully reſign up *his* Soul into thy Hands, in thoſe ſweet and comfortable Words of the Apoſtle, *I have fought a good Fight, I have finiſhed my Courſe, I have kept the Faith, henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the righteous Judge ſhall give unto all thoſe that love and fear him, and put their Truſt in his Mercy.* Amen.

¶ *A*

¶ *A Prayer for a Perſon condemn'd to Die.*

From Dr. *Inet.* O Moſt juſt and holy Lord God, who bringeſt to light the hidden Things of Darkneſs, and by thy juſt and wiſe Providence, doſt bring Sin to Shame and Puniſhment; diſappointing the Hopes of wicked Men; viſiting their Sins upon them in this preſent Life, that thou mayſt deter others from the evil of their Ways, and ſave their Souls in the Day of our Lord Jeſus: O Lord! in Mercy look down upon this thy Servant, who now is before thee to confeſs thy Juſtice in making *him* a ſad Example to others. *He* with Sorrow and Shame confeſſes, it would be juſt with thee, ſhould Death eternal be the Wages of *his* Sins, and everlaſting Sorrow the recompence of *his* Iniquity. *He* has, we confeſs, O Lord! ſlighted thy Mercy, and abuſed thy Goodneſs, and has therefore no reaſon to expect any other than to be made an everlaſting Sacrifice to thy Juſtice. When thou haſt by the Miniſtry of thy Word, and Interpoſition of thy Providence call'd *him* to Repentance, *he* has ſtop'd *his* Ears, and ſlighted thine Admonitions. O! how juſt therefore would it be now with thee to

ſtop

ſtop thine Ears, and not to hear *him* in this Day of Trouble, when Diſtreſs and Anguiſh is come upon *him*! How oft has *he* made a mock of thy tender Offers of Grace and Mercy? How juſt would it therefore be with thee to mock now *his* Calamity is come upon *him*, and when thy juſt Judgments have overtaken *him*? *He* confeſſes that *he* hath hardned *his* Heart, notwithſtandiug all thy Importunities to *him* to repent and live: That *he* has ſtill gone on from one Wickedneſs to another, with greedineſs acting over the Works of Darkneſs, and even hating to be reformed: That *he* has notoriouſly broken *his* Baptiſmal Vows and Engagements, and thereby given Encouragement to the Enemies of our moſt Holy Faith to blaſpheme and ſpeak ill of it: And that on theſe Accounts *he* has nothing to expect but that thou ſhouldſt deal with *him* according to *his* Sins, and reward *him* according to the Multitude of *his* Offences. But thou, O God! haſt been pleaſed to declare, that with thee is Mercy and plenteous Redemption: That thou willeſt not the Death of a Sinner, but rather that *he* ſhould repent and live. Thou haſt ſo loved the World, that thou gaveſt thy only begotten Son, that whoſoever would believe in him ſhould

not periſh, but have everlaſting Life. O let not *him*, whom we are now commending to thy Mercy, for ever periſh and be loſt. Tho' *he* be one of the chiefeſt of Sinners, yet for thine own ſake, who delighteſt in ſhewing Mercy, for thy Son's ſake who came on purpoſe to call Sinners to Repentance, and ſhed even his Blood for the remiſſion of Sins: Have Mercy upon a poor Wretch, that owns *he* deſerves eternally to die. Pardon and forgive *him*, and let *him* find Mercy in this *his* time of need. Pardon, we earneſtly entreat thee, *his* wilful and *his* heedleſs Follies, *his* Errors and *his* crying and notorious Sins; particularly that for which *he* is now to die. O Lord! thou God of Mercy, who art abundant in Goodneſs, have pity on the Work of thine own Hands: Look not on *him* as *he* is polluted with *his* own Sins, and made a partaker of other Mens: But have a reſpect to *him* thro' his Merits, who came to take away the Sins of the World. Bury *his* Sins in *his* Grave, and however they may riſe in this World to ſhame *him*, let them never riſe in that which is to come, to condemn *him*; and whatever *he* ſuffers here, let *him* be bleſſed hereafter, among them, whoſe Unrighteouſneſs is forgiven, and whoſe Sin is covered. However Men may

in the Execution of Juſtice, and to deter others from being guilty of the like Wickedneſs, kill *his* Body: Let neither *his* Body nor *his* Soul be deſtroy'd in Hell, but let *both* be eternally ſaved, for *Jeſus Chriſt* his ſake, who died to ſave Sinners. *Amen.*

FIG 69

The Miniſtration of Publick Baptism of Infants, to be uſed in Churches.

¶ *The People are to be admoniſhed, that it is moſt convenient that Baptiſm ſhould not be adminiſtred but upon Sundays, and other Holy-days, when the moſt number of People come together; as well for that the Congregation there preſent may teſtifie the receiving of them that be newly baptized into the Number of Chriſt's Church; as alſo becauſe in the Baptiſm of Infants, every Man preſent may be put in remembrance of his own Profeſſion made to God in his Baptiſm. For which cauſe alſo it is expedient that Baptiſm be miniſtred in the vulgar Tongue. Nevertheleſs (if Neceſſity ſo require) Children may be baptized upon any other Day.*

¶ *And Note, That there ſhall be for every Male-Child to be baptized, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.*

¶ *When there are Children to be baptized, the Parents ſhall give knowledge thereof over Night, or in the Morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children, muſt be ready at the Font, either immediately after the laſt Leſſon at Morning Prayer, or elſe immediately after the laſt Leſſon at Evening Prayer, as the Curate by his Diſcretion ſhall appoint. And the Prieſt coming to the Font (which is then to be filled with pure Water) and ſtanding there, ſhall ſay,*

Q. HATH this Child been already Baptized or no?

¶ *If they anſwer* No, *then ſhall the Prieſt proceed as follows,*

DEarly beloved, foraſmuch as all Men are conceived and born in Sin, and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous Mercy he will grant *this Child* that Thing which by Nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghoſt, and received into Chriſt's holy Church, and be made *a lively Member* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us Pray.

ALmighty and everlaſting God, who of thy great mercy didſt ſave *Noah* and his Family in the Ark from periſhing by Water, and alſo didſt ſafely lead the Children of *Iſrael* thy People through the Red Sea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well beloved Son Jeſus Chriſt in the River *Jordan*, didſt ſanctifie Water to the myſtical waſhing away of Sin; We beſeech thee for thine infinite Mercies that thou wilt mercifully look upon *this Child*; waſh *him*, and ſanctifie *him* with the Holy Ghoſt, that *he* being delivered

vered from thy Wrath, may be received into the Ark of Chriſt's Church; and being ſtedfaſt in Faith, joyful through Hope, and rooted in Charity, may ſo paſs the Waves of this troubleſome World, that finally *he* may come to the Land of everlaſting Life; there to reign with thee World without end, thro' Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the Life of them that believe, and the Reſurrection of the dead; we call upon thee for *this Infant*, that *he* coming to thy holy Baptiſm, may receive remiſſion of *his* Sins by ſpiritual Regeneration. Receive *him*, O Lord, as thou haſt promiſed by thy well beloved Son, ſaying, Ask, and ye ſhall have; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that ask; let us that ſeek, find; open the gate unto us that knock; that *this Infant* may enjoy the everlaſting Benediction of thy heavenly waſhing, and may come to the eternal Kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

¶ *Then ſhall the People ſtand up, and the Prieſt ſhall ſay,*

Hear the Words of the Goſpel written by St. *Mark*, in the 10th Chapter, at the 13th Verſe.

THEY brought young Children to Chriſt, that he ſhould touch them; and his Diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little Children to come unto me, and forbid them not; for of ſuch is the Kingdom of God. Verily, I ſay unto you, whoſoever ſhall not receive the Kingdom of God as a little Child, he ſhall not enter therein. And he took them up in his Arms, put his Hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the Words of the Goſpel.*

BEloved, ye hear in this Goſpel, the Words of our Saviour Chriſt, that he commanded the Children to be brought unto him; how he blamed thoſe that would have kept them from him, how he exhorted all Men to follow their Innocency. Ye perceive how by his outward Geſture and Deed he declared his good will towards them; for he embraced them in his Arms, he laid his Hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favourably receive *this* preſent *Infant*, that he will embrace *him* with the Arms of his Mercy,

cy, that he will give unto *him* the Bleſſing of eternal Life, and make *him* partaker of his everlaſting Kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jeſus Chriſt, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy Baptiſm, let us faithfully and devoutly give Thanks unto him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble Thanks that thou haſt vouchſafed to call us to the knowledge of thy Grace and Faith in thee; Increaſe this Knowledge, and confirm this Faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made *an Heir* of everlaſting Salvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt ſpeak unto the Godfathers and Godmothers on this wiſe.*

DEarly beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jeſus Chriſt would vouchſafe to receive *him*, to releaſe *him* of

his Sins, to ſanctifie *him* with the Holy Ghoſt, to give *him* the Kingdom of Heaven, and everlaſting Life. Ye have heard alſo that our Lord Jeſus Chriſt hath promiſed alſo in his Goſpel, to grant all theſe things that ye have prayed for: which Promiſe he for his part will moſt ſurely keep and perform. Wherefore after this Promiſe made by Chriſt, *this Infant* muſt alſo faithfully for *his* part, promiſe by you that are *his* Sureties (until *he* come of Age to take it upon *himſelf*) that *he* will renounce the Devil and all his Works, and conſtantly believe God's holy Word, and obediently keep his Commandments.

I demand therefore,

DOST thou in the Name of this Child renounce the Devil and all his Works, the vain Pomp and Glory of the World, with all covetous Deſires of the ſame, and the carnal deſires of the Fleſh, ſo that thou wilt not follow, nor be led by them?

Anſw. I renounce them all.

Miniſter.

DOST thou believe in God, the Father Almighty, Maker of Heaven and Earth?

And

And in Jeſus Chriſt his only begotten Son our Lord? And that he was conceived by the Holy Ghoſt; born of the Virgin *Mary*; that he ſuffered under *Pontius Pilate*, was crucified, dead and buried; that he went down into Hell, and alſo did riſe again the third Day; that he aſcended into Heaven, and ſitteth at the right Hand of God the Father Almighty; and from thence ſhall come again at the end of the World to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholick Church; the Communion of Saints; the Remiſſion of Sins; the Reſurrection of the Fleſh; and everlaſting Life after Death?

Anſw. All this I ſtedfaſtly believe.

Miniſter.

WILT thou then be baptized in this Faith?

Anſw. That is my deſire.

Miniſter.

WILT thou then obediently keep God's holy Will and Commandments, and walk in the ſame all the Days of thy Life?

Anſw. I will.

¶ *Then*

¶ *Then ſhall the Prieſt ſay,*

O Merciful God, grant that the old *Adam* in *this Child* may be ſo buried, that the new Man may be raiſed up in *him*. *Amen.*

Grant that all carnal Affections may die in *him*, and that all Things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have Power and Strength to have Victory, and to triumph againſt the Devil, the World, and the Fleſh. *Amen.*

Grant that whoſoever is here dedicated to thee by our Office and Miniſtry, may alſo be endued with heavenly Virtues, and everlaſtingly rewarded, through thy Mercy, O bleſſed Lord God, who doſt live and govern all Things, World without end. *Amen.*

ALmighty and everlaſting God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our Sins, did ſhed out of his moſt precious Side both Water and Blood, and gave Commandment to his Diſciples, that they ſhould go teach all Nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghoſt; Regard, we beſeech thee, the ſupplications

plications of thy Congregation; ſanctifie this Water to the myſtical waſhing away of Sin; and grant that *this Child* now to be baptized therein, may receive the fulneſs of thy Grace, and ever remain in the number of thy faithful and elect Children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Prieſt ſhall take the Child into his Hands, and ſhall ſay to the Godfathers and Godmothers,*

Name this Child.

And then naming it after them (if they ſhall certifie him that the Child may well endure it) he ſhall dip it in the Water diſcreetly and warily, ſaying,

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *But if they certifie that the Child is weak, it ſhall ſuffice to pour Water upon it, ſaying the foreſaid Words.*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

WE receive this Child into the Congregation of Chriſt's Flock, * and do ſign *him* with the Sign of the Croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the Faith of Chriſt cru-

* *Here the Prieſt ſhall make a Croſs upon the Child's Forehead.*

crucified, and manfully to fight under his Banner, againſt Sin, the World, and the Devil, and to continue Chriſt's faithful Soldier and Servant unto *his* lives end. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved Brethren, that *this Child* is regenerate and grafted into the Body of Chriſt's Church, let us give Thanks unto Almighty God for theſe Benefits, and with one accord make our Prayers unto him, that *this Child* may lead the reſt of *his* Life according to this beginning.

¶ *Then ſhall be ſaid, all kneeling,*

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from evil. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

WE yield thee hearty Thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy holy Spirit; to receive *him* for thine own

Child

Child by Adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto Sin, and living unto Righteouſneſs, and being buried with Chriſt in his Death, may crucifie the old Man, and utterly aboliſh the whole Body of Sin; and that as *he* is made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his Reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be *an inheritor* of thine everlaſting Kingdom, through Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall ſay to the Godfathers and Godmothers, this Exhortation following.*

FOraſmuch as *this Child* hath promiſed by you *his* Sureties, to renounce the Devil and all his Works, to believe in God, and to ſerve him; ye muſt remember that it is your Parts and Duties to ſee that *this Infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn Vow, Promiſe and Profeſſion *he hath* here made by you. And that *he* may know theſe Things the better, ye ſhall call upon *him* to hear Sermons, and chiefly ye ſhall provide that *he* may learn the Creed, the Lord's Prayer, and the ten Commandments in the vulgar Tongue, and all other Things which a Chriſtian ought to know and

and believe to his Soul's Health; and that *this Child* may be vertuouſly brought up to lead a godly and Chriſtian Life, remembring always, that Baptiſm doth repreſent unto us our Profeſſion, which is, to follow the Example of our Saviour Chriſt, and to be made like unto him; that as he died and roſe again for us, ſo ſhould we who are baptized, die from Sin, and riſe again unto Righteouſneſs, continually mortifying all our evil and corrupt Affections, and daily proceeding in all Virtue and Godlineſs of living.

¶ *Then ſhall he add and ſay,*

YE are to take care that *this Child* be brought to the Biſhop to be confirmed by him, ſo ſoon as *he* can ſay the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar Tongue, and be further inſtructed in the Church Catechiſm ſet forth for that purpoſe.

IT is certain by God's Word, that Children which are baptized, dying before they commit actual Sin, are undoubtedly ſaved.

TO take away all ſcruple concerning the uſe of the Sign of the Croſs in Baptiſm; the true Explication thereof, and the juſt Reaſons for the retaining of it, may be ſeen in the XXXth *Canon, firſt publiſhed in the Year* MDCIV.

The

The Miniſtration of Private Baptism of Children in Houſes.

¶ *The Curates of every Pariſh ſhall often admoniſh the People that they defer not the Baptiſm of their Children longer than the firſt or ſecond Sunday next after their Birth, or other Holy-day falling between, unleſs upon a great and reaſonable Cauſe, to be approved by the Curate.*

¶ *And alſo they ſhall warn them, that without like great Cauſe and Neceſſity, they procure not their Children to be baptized at home in their Houſes. But when need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtred on this faſhion.*

¶ *Firſt, Let the Miniſter of the Pariſh (or in his Abſence, any other lawful Miniſter that can be procured) with them that are preſent call upon God, and ſay the Lord's Prayer, and ſo many of the Collects appointed to be ſaid before in the Form of Publick Baptiſm, as the time and preſent exigence will ſuffer. And then the Child being named by ſome one that is preſent, the Miniſter ſhall pour Water upon it, ſaying theſe Words.*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *Then all kneeling down, the Miniſter ſhall give Thanks unto God and ſay,*

WE yield thee hearty Thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this Infant with thy holy

holy Spirit; to receive him for thine own Child by Adoption, and to incorporate him into thy Holy Church. And we humbly beſeech thee to grant, that as he is now made partaker of the Death of thy Son, ſo he may be alſo of his Reſurrection: And that finally with the reſidue of thy Saints he may inherit thine everlaſting Kingdom, through the ſame, thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *And let them not doubt, but that the Child ſo baptized is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet nevertheleſs, if the Child which is after this ſort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Miniſter of the ſame Pariſh did himſelf baptize that Child, the Congregation may be certified of the true Form of Baptiſm, by him privately before uſed.*

FINIS.